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**A PAPIST**  
**MISREPRESENTED**  
**AND**  
**REPRESENTED:**  
**OR, A**  
**TWO-FOLD CHARACTER**  
**OF**  
**P O P E R Y:**

The one containing a sum of the superstitions, idolatrics,  
cruelties, treacheries, and wicked principles laid  
to their charge :

The other laying open that religion which those termed  
Papists own and profess, the chief articles of their  
faith, and the principal grounds and reasons  
which attach them to it.

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## INTRODUCTION.

THE father of lies is the author of misrepresentation. He first made the experiment of this black art in Paradise: having no surer way of bringing God's precepts into contempt, and making our parents transgress, than by misrepresenting the command which their Maker had laid upon them. And so unhappily successful was he in this first attempt, that this has been his chief stratagem ever since, for maintaining himself in his usurpation, and propagating error and vice amongst men, by discrediting virtue and truth; and therefore there has nothing of good yet come into the world, nothing been sent from heaven, but what has met with this opposition, the common enemy having employed all his endeavours to bring it into discredit, and render it infamous by misrepresenting it. Of this there are frequent instances in scripture, and more in church history. The truth of this was experienced on the person of Christ himself, who, though he was the Son of God, the immaculate Lamb, yet was he not out of the reach of calumny, nor ex-

empt from being misrepresented. See in the gospel how he was painted by malicious men, the ministers of Satan, as a profane and wicked man, a breaker of the Sabbath, a glutton, a friend and companion of publicans and sinners, a conjuror, a traitor, a seducer, a raiser of seditions, a Samaritan, and full of the devil: *he hath Beelzebub*, said they, *and by the prince of the devils casteth he out devils*; (Mark iii. 22.) there being no other way of frightening the people from embracing the truth, and following the Son of God, but by thus disfiguring him to the multitude, reporting light to be darkness, and God to be the devil. The disciples of Christ every where met with the like treatment. The people were stirred up against St. Stephen by misrepresentation, because *they heard he had spoken blasphemous words against Moses and against God*; (Acts vi. 11.) and against Paul, because they were told he taught *all men every where against the people; and polluted the holy place*. (Acts xxi. 23.) They charged him also with being *a pestilent fellow, and a mover of sedition amongst all the Jews throughout the world*. (Acts xxiv. 5.) Neither did these calumnies, these wicked misrepresentations stop here: he that said *the disciple is not above his master, and if they have called the master of the house Beelzebub, how much more shall they call*

*them of his household?* (Matt. x. 21, 25.) did not only foretel what was to happen to his followers then present, but also to the faithful that were to succeed them, and to his Church in future ages, they being all to expect the like treatment; so that though they should be never so just to God and their neighbour, upright in their ways, and live in the fear of God, and the observance of his laws; yet must they certainly be reviled and hated by the world, made a byeword to the people, have the repute of seducers, and be a scandal to all nations. And has not this been verified in all ages? See what was the state of Christians in the primitive times, when as yet vice had not corrupted the morals of the generality of the faithful. It is almost impossible to believe in what contempt they were, and how utterly abominated. Tertullian, who was an eye-witness, gives us so lamentable an account of the Christians in his time, that, were it possible, it would move compassion in stones. He tells us so malicious slanders were dispersed abroad concerning the manner of their worship, and their whole religion described, not only to be mere folly and foppery, but also to be grounded on most hellish principles, and to be so full of impieties, that the heathens believed a man could not make profession of Christianity, without being tainted with all sorts of

crimes; without being an enemy to the gods, to princes, to the laws, to good manners, and to nature itself. So that Christianity was wholly infamous amongst the heathens, condemned and detested by all, and most bloody persecutions raised against the professors of it, whilst they were guilty of no other crime but adhering to the truth. And it was these calumnies, these false accusations, invented to cry down the Christian religion, that obliged Tertullian to write his Apology, wherein he declared to the world, that Christianity was nothing like that which the heathens imagined it to be; that idolatry, superstition, impiety, cruelty, treachery, conspiracies, &c. were none of their doctrine, but condemned and detested by them; that these crimes were only the malicious inventions of the heathenish priests, who finding themselves unable to withstand the force of Christianity, had no other way to preserve themselves in repute, and keep the people in their error than by an ugly, odious, and most horrible vizard, a damnable scheme of religion; and then holding this forth to the world, and crying out, "This is the religion of Christians: these are their principles; behold their ignorance, their stupidity, their profaneness; behold their insolence, their villanies, a people insufferable in a commonwealth, enemies to their coun-

try and their prince:" and thus representing it as monstrous as they pleased, they brought an odium upon as many as owned that name, and condemned them for follies and crimes that were no where but in their own imagination. And now, when by the propagation of Christianity, and the laborious endeavours of its professors, heathenism was pretty well extinct; yet was not the mouth of malice stopped, the calumnies which had been invented by the infidels, being taken up by evil Christians; no one going out from the communion of the Church of Christ, but what did, by the revival of old scandals, and the addition of fresh ones, endeavour to make her infamous, and blacken her with such crimes as could be thought most convenient for rendering her odious to all: it being looked upon by as many as went out of her, the best means to justify their separation, and to gain to themselves the character of orthodox Christians, to paint her in all the antichristian colours, and represent her as hellish as wickedness could make her. It is strange how much she suffered in this point from the Manichees, and from the Donatists; and how much pains it cost St. Augustine to prove the accusations to be mere calumnies, principally intended to raise prejudices in the minds of the people against her; that so being convinced by these hellish artifices,

of her teaching unsound and profane doctrine, wicked principles and human inventions instead of divine faith, they might never think of going to her to learn the truth, nor even so much as to suspect her to be the Church of Christ. This, St. Augustine complains, was the chief cause of his continuing in the errors of the Manichees so long, and that he impugned with so much violence this church: and therefore, after he was come to the knowledge of the truth, he discovered this to the world, for the undeceiving of others who were caught in the same snare; making it a part of his confessions:—"When I came to discover the truth," says he, "I mingled joys and blushes, and was ashamed that I had now for so many years been barking and railing, not against the Catholic faith, but only against the fictions of my carnal conceits. For so temerarious and impious was I, that those things which I ought first to have learned from them by enquiry, I charged upon them by accusation; readier to impose falsehood than be informed of the truth.—And thus I so blindly accused the Catholic Church, now sufficiently cleared to me, that she taught not the opinions I so vehemently persecuted." And this he did, deluded and deceived by the Manichees.—And now since it is certain that this has not been the case of St. Augustine alone, but of as many al



most as have given ear to the deserters of this Church;—nay, is at this day the case of infinite numbers who, following that great father when as yet in his errors, do not enquire how this thing is believed or understood by her, but insultingly oppose all, as if so understood as they imagine; not making any difference betwixt that which the Catholic Church teaches, and what they think she teaches; and so believing her to be guilty of as many absurdities, follies, impieties, &c. as the heathens did of old: it is evident there is as much need now of apologies as ever there was in Tertullian's or St. Augustine's time: not apologies to vindicate what is really her faith and doctrine, but rather to clear her from such superstitions, profaneness, and wicked principles, as are maliciously or ignorantly charged upon her. And though the number of calumnies, the insincerity of adversaries, the obstinacy of a biassed education, render a performance in this kind a just task for a Tertullian's or St. Augustine's hand; yet because I find no such eminent pen engaged in this design at present, and the shewing the true religion in its own colours, seems a duty incumbent on every one that is a lover of truth; I will endeavour to pull off the vizor from suffering Christianity, and apologise for the Catholic Faith; that faith I mean maintained by the

primitive fathers with so much vigour and zeal, which being planted in the head city of the world by St. Peter, hath been propagated throughout the universe, and derived down to us by many Christian nations in communion with that See, under the protection of the Holy Ghost, and the charge of a chief pastor, which beginning in that great apostle, has continued in a visible succession to these our days. This faith it is for which at present I design to make an apology, which having been in all ages violently opposed, does at this time most wrongfully suffer under calumnies and false imputations. I will endeavour therefore to separate these calumnies and scandals from what is really the faith and doctrine of that church; I will take off the black and dirt which have been thrown upon her, and setting her forth in her genuine complexion, let the world see how much fairer she is than she is painted; and how much she is unlike that monster which is showed for her. And because the members of this church are commonly known by the name of Papists, I think I cannot take a more sincere, open, and compendious way, in order to the completing of this design, than by drawing a double character of a Papist; the one expressing a Papist in those very colours as he is painted in the imaginations of the vulgar, most foul, black, and anti-



christian, with the chief articles of his imagined belief, and imputed principles of his profession:—the other representing a Papist whose faith and exercise of religion are according to the direction and command of his Church; that so these two being thus set together, their difference and disproportion may be clearly discerned, and a discovery made how unlike calumny is from truth, and how different a Papist is from what he is said to be. The former character is that of a Papist misrepresented; the other is that of a Papist represented.—The former is of a Papist so deformed and monstrous, that he justly deserves the hatred of as many as own Christianity; the other Papist is one that lives and believes according to what is prescribed in the Council of Trent, in the Catechism set forth by Catholics, and other spiritual books for the direction of all in their communion, whose faith and doctrine I have here set down, with some grounds and reasons of it, and so will leave it to apologise for itself. In drawing out the character of the former I have quoted no authors, but have described him exactly according to the apprehension I had of a Papist, framed by me when I was a Protestant; with the addition only of some few points, which have been violently charged against me by some intimate friends of late, to show the unreasonable-

ness of my choice, after the quitting of that communion. The latter is wholly copied from the Papist that I am now; being the sum of what I was taught when reconciled to the Church of Rome; and which, after sixteen years conversation with men of that communion, in hearing their sermons, in being present at their catechising, in reading their books and discoursing with them, I have found to be their doctrine. I have done both, I hope, with sincerity and truth, and without passion. For as my endeavours have been that my religion should lose nothing by lies, so neither do I desire that it should gain any thing by them; and did I but know of any thing in the following pages, that has any relation to the anti-christian artifice, I would strike it out immediately; and do here pledge myself upon information, either from friend or adversary, to acknowledge the mistake, as it shall be made appear, and make a public recantation.—But it is time we should see what these Papists are.

## A PAPIST

### MISREPRESENTED AND REPRESENTED.

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#### OF PRAYING TO IMAGES.

A PAPIST *misrepresented* worships stocks and stones for gods: he takes no notice of the Second Commandment, but setting up pictures and images of Christ, the Virgin Mary, and his other Saints, he prays to them, and puts his trust and confidence in them; much like as the heathens did in their wooden gods, Jupiter, Mars, Venus, &c. and for this reason he erects stately monuments to them in his churches, adorns them sumptuously, burns candles, offers incense, and frequently falls down prostrate before them, and with his eyes fixed upon them, cries out, help me, Mary; assist me, Anthony; remember me, Ignatius.

A PAPIST *truly represented* believes it damnable to worship stocks and stones for gods, to pray to pictures or images of Christ, of the Virgin Mary, or of any other Saints, to believe any virtue or divinity in

them, or to put any trust or confidence in them. He is expressly taught the contrary to all this by the Council of Trent, (*Sess.* 25.) and his very children are instructed in their Catechisms, which are in the hands of all, that they must “by no means pray to pictures or images, because they can neither see, nor hear, nor help them. See *Abstract of the Douay Catechism*, upon the first Commandment; *Abridgement of the Christian Doctrine*, chap. iv. &c. But what use then does the Papist make of pictures or images of Christ, of the blessed Virgin, or other Saints? Why, he keeps them by him to preserve in his mind the memory of the person represented by them; as people are wont to preserve the memory of their deceased friends by keeping their pictures. He is taught to use them, so as to cast his eyes upon the *pictures* or *images*, and thence to raise his heart to the things represented, and there to employ it in meditation, love, and thanksgiving, desire of imitation, &c. as the object requires: as many good Christians, placing a *death's head* before them, from the sight of it, take occasion to reflect upon their last end, in order to their better preparing for it; or by seeing *Old Time*, painted with his *fore-lock*, *hour-glass*, and *scythe*, turn their thoughts upon the swiftness of time, and that whosoever neglects the present, is in danger of beginning then

to desire to lay hold of it when there is on more of it to come. These pictures or images have this advantage, that they inform the mind by one glance, of what in reading might require a whole chapter; there being no other difference between them, than that reading presents leisurely, and by degrees, and a picture all at once. Hence he finds a convenience in saying his prayers with some devout pictures before him, he being no sooner distracted but the sight of these recall his wandering thoughts to the right object; and as certainly brings something good into his mind, as an immodest picture disturbs his heart with filthy thoughts. And because he is sensible that these holy pictures and images, represent and bring to his mind such objects as in his heart he loves, honours, and venerates, he cannot but on that account love, honour, and respect the images themselves; as whosoever loves their husband, child, or friend, cannot but have some love and respect for their pictures: whosoever loves and honours his king, will have some honour and regard for his image. Not that he venerates any image or picture, for any virtue or divinity believed to be in them, or for any thing that is to be petitioned of them; but because the honour that is exhibited to them is referred to those whom they represent.—So that it is not properly the image he honours,

but Christ and his saints by the images: as it is not properly the images or pictures of kings or other men that we respect or injure; but by their images or pictures we respect or injure the persons themselves. All the veneration therefore he expresses before all images, whether by kneeling, lifting up the eyes, burning candles, incense, &c. is not at all done for the image, but is wholly referred to the things represented, which he intends to honour by these actions: and how by so doing he breaks the second Commandment, he cannot conceive, for he acknowledges only one God, and to him alone gives sovereign honour; and whatsoever respect he shews to a crucifix, picture, or image, seems to him no more injurious to any of the Commandments than it is for a Christian to love and honour his neighbour, because he bears the image of God in his soul; to kiss and esteem the Bible, because it contains and represents to him God's word; or to love a good preacher, because he reminds him of his duty; all which respects do not at all derogate from God Almighty's honour, but are rather testimonies of our great love and honour of him, since, for his sake, we love and esteem every thing that has any respect or relation to him.



## OF WORSHIPPING SAINTS.

THE Papist *misrepresented* makes gods of dead men: such as are departed hence, and are now no more able to hear, or see, or understand his necessities. And though God be so good as to invite all to come to him, and to apply themselves to their only and infinite Mediator Jesus Christ; yet so stupid is he, that neglecting, and, as it were, passing by both God and his own Son, and all their mercies, he betakes himself to his Saints, and there pouring forth his prayers, he considers them as his mediators and redeemers, and expects no blessing but what is to come to him by their merits, and through their hands; and thus, without scruple or remorse, he robs God of his honour.

THE Papist, *truly represented*, believes there is only one God, and that it is a most damnable idolatry to make gods of men either living or dead. His church teaches him indeed, (and he believes,) *that it is good and profitable to desire the intercession of Saints reigning with Christ in heaven:* but that they are gods, or his redeemers, he is no where taught; but detests all such doctrine. He confesses that we are all redeemed by the blood of Christ alone, and that he is our only Mediator of redemption:

but as for mediators of intercession, (that is, such as we may lawfully desire to pray for us) he does not doubt but it is acceptable to God we should have many. Moses was such a mediator for the Israelites; Job for his three friends; Stephen for his persecutors. The Romans were thus desired by St. Paul to be his mediators; so were the Corinthians; so the Ephesians; *Ep. ad Rom. Cor. Eph.* So almost every sick man desires the congregation to be his mediators by remembering him in their prayers. And so the Papist desires the blessed in heaven to be his mediators; that is, that they would pray to God for him. And in this, he does not at all neglect coming to God, or rob him of his honour; but directing all his prayers up to him, and making him the ultimate object of all his petitions, he only desires sometimes the just on earth, sometimes those in heaven, to join their prayers to his, that so the number of petitioners being increased, the petition may find better acceptance in the sight of God. And this is not to make them gods, but only petitioners to God; it is not to make them his redeemers, but only intercessors to his Redeemer, he having no hope of obtaining any thing but of God alone, by and through the merits of Christ; for which he desires the Saints in heaven, and good-men upon earth, to offer up their prayers with his; the prayers of the just availing much



before God. But now, how the saints in heaven know the prayers and necessities of those who address themselves to them, whether by the ministry of angels, or in the vision of God, or by some particular revelation, it is no part of his faith, nor is it much his concern that it should be determined. For his part he does not doubt, but that God, who acquainted the prophets with the knowledge of things that were yet to come many hundred years after; that informed Elisha of the king of Syria's councils, though privately resolved on in his bed-chamber, and at a distance, (*2 Kings*, vi. 12.) can never want means of letting the saints know the desires of those who beg their intercession here on earth; especially since our Saviour informs us, (*Luke* xiv.) that Abraham heard the petition of Dives, who was yet at a greater distance, even in hell; and told him likewise the manner of his living, while as yet on earth. Nay, since it is generally allowed, that even the very devils hear those desperate wretches who call on them, why should we doubt that the Saints want this privilege, who, though departed this life, are not so properly dead, as translated from a mortal life to an immortal one, where enjoying God Almighty, they lose no perfections which they enjoyed while on earth, but possess all in a more eminent manner, having more charity, more

knowledge, more interest with God than ever, and becoming like angels.—(*Luke* xx. 36.) And as these offered up their prayers for Jerusalem and the cities of Judah, (*Zech.* i. 12.) so undoubtedly they likewise *fall down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints,* *Apoc.* v. 8.

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OF ADDRESSING MORE SUPPLICATIONS, TO THE  
HOLY VIRGIN MARY THAN TO CHRIST;

THE Papist *misrepresented* believes the Virgin Mary to be much more powerful in heaven than Christ, and that she can command him to do what she thinks good: and for this he honours her much more than he does her Son, or God the Father; for one prayer he says to God, saying ten to the holy Virgin.

THE Papist *truly represented* believes it damnable to think the Virgin Mary more powerful in heaven than Christ; or that she can in any thing command him. He honours her indeed, as one that was chosen the mother of God, and blessed amongst all women; and believes her to be most acceptable to God in her intercession for us, but owning her still as a creature, and that all she has of excellency is the gift of God, proceeding from his mere goodness. Neither

does he at any time say even so much as one prayer to her, but what is directed more particularly to God, because offered up as a thankful memorial of Christ's incarnation, and acknowledgement of the blessedness of Jesus the fruit of her womb; and this without imagining there is any more dishonouring of God in his reciting the Angelical Salutation, than in the first pronouncing it by the Angel Gabriel and Elizabeth; or that his frequent repetition of it is any more an idle superstition than it was in David to repeat the same words over twenty-six times in the 126th psalm.

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#### OF PAYING DIVINE WORSHIP TO RELICS.

THE Papist *misrepresented* believes a kind of divinity to remain in the relics of his reputed saints, and therefore adores their rotten bones, their corrupted flesh, their old rags, with divine honour, kneeling down to them, kissing them, and going in pilgrimage to their shrines and sepulchres. And he is so far possessed with a conceited deity lying in those senseless remains, that he foolishly believes they work great miracles, and raise more to life than ever Christ himself did.

THE Papist *truly represented* believes it damnable to think there is any divinity in

the relics of saints, or to adore them with divine honour, or to pray to their rotten bones, old rags, or shrines, or that they can work any strange cures or miracles by any hidden power of their own. But he believes it good and lawful to keep them with veneration, and to give them a religious honour and respect. And this he thinks due to them, inasmuch as knowing himself obliged to respect and honour God Almighty from his heart, he looks upon himself as obliged to respect and honour every thing that has any particular relation to him, but this with an inferior honour, such as the Jews showed to the Ark, to the Tables of the Law, to Moses's rod, to the Temple, to the Priest. Such as we generally allow the Bible, because it contains God's word; to the Church, because it is God's house; to holy men and priests, because they are God's servants. And so he does to relics, because they appertain to God's favourites; and being insensible things, are yet sensible pledges, and lively memorials of Christ's servants, dead indeed to this world, but alive with him in glory. And more especially because God himself has been pleased to honour them, by making them instruments of many evident miracles which he has visibly worked by them, as is evident upon undeniable record. And this he believes as easy for God Almighty now,

and as much redounding to the honour of his holy name, as in the old law, to work such miraculous effects by Moses's rod, by Elias's mantle, after he was taken up into heaven, (2 *Kings* ii. 14.) Eliseus's bones, (2 *Kings* xiii. 21.) and infinite other such insensible things; and also in the new law, by the hem of his own garment, (*Matt.* ix. 22.) by the shadow of St. Peter, (*Acts* v. 12.) by the napkin and handkerchiefs that had but touched the body of St. Paul, casting out devils, and curing diseases, (*Acts* xix. 22.) and such like. And thus by having a veneration and respect for these, he honours God, and does not doubt, but that they that contemn and profane these do the like to God, as much as they did who profaned the bread of propitiation, the temple, and vessels that belonged to it.

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#### OF THE EUCHARIST.

THE Papist *misrepresented* believes it lawful to commit idolatry, and makes it his daily practice to worship and adore a breadden god, giving divine honour to those poor, empty elements of bread and wine. Of these he asks pardon for his sins; of these he desires grace and salvation; these he acknowledges to have been his redeemer and saviour, and hopes for no good but what is to come to him by means of these house-

hold gods. And then, for his apology he alleges such gross contradictions, so contrary to all sense and reason, that whosoever will be a Papist, must be no man; fondly believing that what he adores is no bread or wine, but Christ really present under those appearances; and he makes as many Christs, as many Redeemers, as there are churches, altars, or priests. When according to God's infallible word there is but one Christ, and he not on earth, but at the right hand of his Father in heaven. ●

THE Papist *truly represented* believes it abominable to commit any kind of idolatry, and most damnable to worship or adore a breadden god, or to give divine honour to the elements of bread and wine. He worships only one God, who made heaven and earth, and his only Son Jesus Christ our Redeemer, who being in all things equal to his Father in truth and omnipotency, he believes made his words good, pronounced at his last supper, really giving his body and blood to his apostles, the species or accidents of bread and wine remaining as before. The same he believes of the most holy sacrament of the Eucharist, consecrated now by priests, that it really contains the body of Christ, which was delivered for us, and his blood, which was shed for the remission of sins; which being



there united with the divinity, he confesses whole Christ to be present. And him he adores and acknowledges his Redeemer, and not any bread or wine. And for the believing of this mystery, he does not at all think it meet, for any Christian to appeal from Christ's word to his own senses or reason, for the examining the truth of what he has said, but rather to submit his senses and reason to Christ's words in the obsequiousness of faith; and that being the son of Abraham, it is more becoming him to believe as Abraham did, promptly, with a faith superior to all sense or reason, and whither these could never lead him. With this faith it is he believes every mystery of his religion, the Trinity, Incarnation, &c. With this faith he believes that what descended upon our Saviour at his baptism in Jordan, was really the Holy Ghost though senses or reason could discover it to be nothing but a dove. With this faith he believes that the man that Joshua saw standing over against him with his sword drawn, (*Joshua* v. 13.) and the three men that Abraham entertained in the plains of Mambre, (*Gen.* xviii.) were really and substantially no men;—and that notwithstanding all the information and evidence of sense, from their colour, features, proportion, talking, eating, &c. of their being men, yet, without any discredit to his senses, he really believes

they were no such thing, because God's word has assured him of the contrary. And with this faith he believes Christ's body and blood to be really present in the blessed sacrament, though, to all outward appearance, there is nothing more than bread and wine: thus, not at all hearkening to his senses in a matter where God speaks, he unfeignedly confesses, that he who made the world out of nothing by his sole word, that cured diseases by his word, that raised the dead by his word, that commanded the winds and the seas, that multiplied bread, that changed water into wine by his word, and sinners into just men, cannot want power to change bread and wine into his own body and blood by his sole word. And this without danger of multiplying his body, of making as many Christs as altars, or leaving the right hand of his Father; but only by giving to his body a supernatural manner of existence, by which, being without extension of parts, rendered independent of place, it may be one and the same in many places at once, and whole in every part of the symbols, and not obnoxious to any corporal contingencies. And this kind of existence is no more than what in a manner he bestows upon every glorified body; than what his own body had, when born without the least violation of his mother's virginal integrity; when he arose from the



dead, out of the sepulchre, without removing the stone; when he entered amongst his disciples, the doors being shut. And though he cannot understand how this is done, yet he undoubtedly believes that God is able to do more than he is able to understand.

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#### OF MERITS AND GOOD WORKS.

THE Papist *misrepresented* believes Christ's death and passion to be ineffectual and insignificant, and that he has no dependence upon the merits of his sufferings, or the mercy of God for obtaining salvation, but that he is to be saved by his own merits. And, for this reason, he is very zealously busy in fasting, in watching, in going in procession, in wearing hair-shirts, and using a thousand such like mortifications; and having done this, he thinks himself not at all beholden to God for his salvation, and that to give him heaven will be no favour; it being now his due, upon the account of his meritorious achievements, without any of God's mercy through Christ's passion or his Maker's goodness.

THE Papist *truly represented* believes it damnable to say that Christ's death and passion are ineffectual and insignificant, and that it is the doctrine of devils to believe that he has no dependance for his salvation

upon the merits of Christ's sufferings, or the mercy of God; but only upon his own merits and good works. It is his faith to believe that of ourselves we are not sufficient so much as to think a good thought; that the grace by which we are justified is given us purely gratis, upon the account of Christ's merits: moreover, that no man, how just soever, can merit any thing either in this life or in that to come, independent of the merits and passion of Jesus Christ; nevertheless, that through the merits of Christ, the good works of a just man proceeding from grace, are so acceptable to God, that through his goodness and promise they are truly meritorious of eternal life; and this he has learned from the apostle, (2 Tim. iv. 8.) where he is taught that there is a crown of justice, which our Lord, a just judge, will render at the last day; not only to St. Paul, but also to all those that shall have fought a good fight, and consummated their course, kept the faith, and loved his coming; knowing, therefore, that at the day of judgment he is to receive *according to his works*, he endeavours by *good works to make his vocation and election sure*, (2 Peter i. 10.) and in following this counsel, he thinks he no more offends against the fullness of the merits of Christ or God's mercy, than the apostle does in giving it.

## OF CONFESSION.

THE Papist *misrepresented* believes it part of his religion to make gods of men, foolishly thinking they have power to forgive sins. And therefore as often as he finds his conscience oppressed with the guilt of his offences, he calls for one of his priests, and having run over a catalogue of his sins, he asks of him pardon and forgiveness; and what is most absurd of all, he is so stupid as to believe that if his ghostly Father, after he has heard all his villanies in his ear, does but pronounce three or four Latin words over his head, his sins are forgiven him, although he had never any thoughts of amendment, or intention to forsake his wickedness.

THE Papist *truly represented* believes it damnable in any religion to make gods of men. However, he firmly holds, that when Christ speaking to his apostles, said, (*John xx. 22.*) *receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained*; he gave them and their successors, the bishops and priests of the Catholic Church, authority to absolve any truly penitent sinner from his sin. And God having thus *given them the ministry of reconciliation*, and made them *Christ's legates*,

(2 Cor. v. 18, 19, 20) *Christ's ministers, and the dispensers of the mysteries of Christ,* (1 Cor. iv.) and given them power that *whatsoever they loose on earth shall be loosed in heaven,* (Matt. xxviii. 18.) he undoubtedly believes, that whosoever comes to them making a sincere and humble confession of his sins, with a true repentance and firm purpose of amendment, and a hearty resolution of turning from his evil ways, may from them receive absolution by the authority given them from heaven; and no doubt but God ratifies above the sentence pronounced in that tribunal; *loosing in heaven whatsoever is thus loosed by them on earth.* And that whosoever comes without the due preparation, without a repentance from the bottom of his heart, and a real intention of forsaking his sins, receives no benefit by the absolution, but adds sin to sin, by a high contempt of God's mercy, and abuse of his sacraments.

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#### OF INDULGENCES.

THE Papist *misrepresented* believes that his holy father the Pope can give him leave to commit what sin he pleaseth; especially if he can make him a present of a round sum of money, he never need doubt of indulgence or pardon for himself and his heirs for ever, for all sorts of crimes or wicked-

ness, he or any of his posterity may have convenience of falling into, and having his commission in his pocket, under the Pope's broad seal, he may be confident that Christ will confirm and stand to all that his Vicar upon earth has granted, and not call him to any account for any thing he has done, although he should chance to die without the least remorse of conscience, or repentance for his sins.

THE Papist *truly represented* believes it damnable to hold that the Pope, or any other power in heaven or earth, can give him leave to commit any sins whatsoever; or that for any sum of money he can obtain an indulgence or pardon for sins that are to be committed by him, or his heirs, hereafter. He firmly believes that no sins can be forgiven without a true and hearty repentance; but that still there is a power in the Church of granting indulgences, by which, as he is taught in his Catechism, nothing more is meant than a releasing, to such as are truly penitent, the debt of temporal punishment which remained due on account of those sins, which as to the guilt and eternal punishment had been already remitted by repentance and confession. For we see in the case of King David, (2 Sam. xii. 10, 11, 12, 13, 14.) that the debt of temporal punishment is not always remitted

when the guilt of the sin is remitted; and as the Church of God from the beginning was ever convinced of this truth, therefore, besides the hearty repentance and confession which she insisted upon in order for the discharge of the guilt of sin, she also required severe penances, sometimes of three, seven, ten years, or more, for the discharge of the debt of the temporal punishment due to divine justice. Now the releasing or moderating for just causes these penalties incurred by sin, is called an indulgence. And the power of granting such indulgences is visibly implied in the promise of the keys, and of binding and loosing made to the pastors of the Church, (*Matt. xvi. 19.*) And the exercise of this power was frequent in the primitive church, and is even authorized by the example of St. Paul himself, who granted such an indulgence to the incestuous Corinthian, (*2 Cor. ii. 10.*) *forgiving*, as he says, *in the person of Christ*; that is, by the power and authority he had received from him. Now the good works usually required for the obtaining indulgences are, prayer, fasting, visiting churches, confession, communion, and alms-deeds: but what money there is given at any time on this account, concerns not at all the Pope's coffers, but is by every one given as they please, either to the poor, to sick, to prisoners, &c. where they judge



it most charity. As to the rest, if any abuses have been committed in granting or gaining indulgences, through the fault of some particular persons, these cannot in justice be charged upon the church, to the prejudice of her faith and doctrine; especially since she has been so careful in the retrenching them, as may be seen by what was done in the council of Trent. *Decreta de indulgentiis.*

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#### OF SATISFACTION.

THE Papist *misrepresented* believes very injuriously of Christ's passion, being persuaded that his sufferings and death were not sufficiently satisfactory for our sins, but that it is necessary for every one to make satisfaction for themselves. And for this end, after he has been at confession, the priest enjoins him a penance, by the performance of which he is to satisfy for his offences, and thus confidently relying upon his own penitential works, he utterly evacuates Christ's passion, and though he professes himself a Christian, and that Christ is his Saviour, yet by his little trusting to him, he seems to think him to be no better than what his crucifix informs, that is, a mere wooden one.

THE Papist *truly represented* believes it damnable to think injuriously of Christ's pas-

sion: nevertheless he believes, that though condign satisfaction for the guilt of sin, and the pain eternal due to it, be proper only to Christ our Saviour; yet that penitent sinners being redeemed by Christ, and made his members, may in some measure satisfy by prayers, fasting, alms, &c. for the temporal pain, which by order of God's justice, sometimes remains due after the guilt, and the eternal pains are remitted; so that trusting Christ as his Redeemer, he yet does not think that by Christ's sufferings every Christian is discharged of his particular sufferings, but that every one is to suffer something for himself, as St. Paul did, who by many *tribulations*, and by *sufferings* in his *own flesh, filled up that which was wanting of the passion of Christ*, and this not only for *himself*, but for the *whole church*. (Coloss. i. 24.) And this he finds every where in scripture, *viz.* people admonished of the greatness of their sins, doing penance in *fasting, sackcloth, and ashes*, and by voluntary austerities, endeavouring to satisfy the divine justice; and these personal satisfactions God has sufficiently also minded him of in the punishments inflicted on Moses, Aaron, David, and infinite others, and even in the afflictions sent by God upon our own age, in *plagues, wars, fires, persecutions, rebellions* and such like; which, few are so atheistical, but they confess to be sent from



heaven for the just chastisement of our sins, and which we are to undergo, notwithstanding the infinite satisfaction made by Christ, and without any undervaluing it. Now being thus convinced of some temporal punishments being due to his sins, he accepts of all tribulations, whether in body, name, or estate, from whencesoever they come, and with others of their own choosing, offers them up to God for the discharging this debt, still confessing that his offences deserve still more; but these penitential works he is taught to be no otherwise satisfactory than as joined and applied to the satisfaction which Jesus made upon the cross; in virtue of which alone, all our good works find a grateful acceptance in God's sight.

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#### OF READING THE HOLY SCRIPTURES.

THE Papist *misrepresented* believes it part of his duty to speak irreverently of the Holy Scripture, to do what he is able to lessen the repute of it, and bring it into disgrace; and for this end, he says it is obscure, full of ambiguous expressions, and not fit to be read by the vulgar, nor fit to be translated into vulgar languages; and without respect to Christ or his apostles, profanely teaches, that no ten books in the world have done so much mischief to Christianity, as this one; and under a vain pre-

tence of preventing farther inconveniencies, endeavours to deprive all of this spiritual comfort, of this divine food, of this heavenly light, that so being kept in darkness, they may be also preserved in ignorance, and damned eternally.

THE Papist *truly represented* believes it damnable in any one, to think, speak, or do any thing irreverently towards the scripture, or by any means whatsoever to bring it into disrepute or disgrace: he holds it in the highest veneration of all men living, he professes it to be the pure oracles of God, and that we are rather bound to lose our lives than concur any way to its profanation. It is true he does not think it fit to be read generally, by all, in the vulgar tongues; not for any disrespect to it, but, 1. because he understands that private interpretation is not proper for the scripture, (2 Pet. 1. 20.) 2. Because in the epistles of St. Paul are *certain things hard to be understood, which the unlearned and unstable wrest, as also the rest of the scriptures, to their own perdition*, (2 Pet. iii. 16.) 3. Because God has given only *some to be apostles, some prophets, other some evangelists, and some pastors and teachers*, (Eph. iv. 11.) For these reasons he is taught that, it is not convenient for the scripture to be read indifferently by all men, but only by such as

are humble, discreet, and devout, and such as are willing to observe directions in the perusing this sacred volume; that is, to take notice of all godly histories, and imitate examples of humility, chastity, obedience, mercy to the poor, &c. and in all hard, obscure, and disputable points, to refer all to the arbitration of the church, to the judgment of those whom God has appointed pastors and teachers; never presuming to contend, control, teach, or talk of their own sense and fancy in deep questions of divinity, and high mysteries of faith; but expecting the sense of these from the *lips of the priest, who shall keep knowledge, and from whose mouth they shall require the law.* (Mal. ii. 7.) This caution is used, lest the scripture coming into the hands of a presuming sort of proud, curious, and contentious people, be abused and perverted, who make it their business to enquire into high and hidden secrets of God's counsels, and upon the presumption of I know not what spirit, immediately become teachers, controllers, and judges of doctors, church, scripture and all; and acknowledging no authority left by Christ, to which they are to submit, under pretence of scripture and God's word, make way for all sorts of profaneness, irreligion, and atheism; so that it is not for the preserving ignorance he allows a restraint upon the reading the scripture, but for the

preventing a blind ignorant presumption, and that it may be done to edification and not to destruction, and without casting what is *holy to dogs, or pearls to swine.*

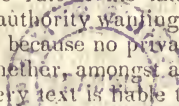
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#### OF THE SCRIPTURE AS A RULE OF FAITH.

THE Papist *misrepresented* believes it his obligation to undervalue the scripture, and take from it that authority which Christ gave it. For whereas Christ left this to the world as the rule of faith, and as a sacred oracle from whence all his followers might be instructed in the precepts of a good life, learn all the mysteries of their faith, and be resolved in all difficult and doubtful points of religion; he is taught flatly to deny all this, and to believe that the scripture is not capable of deciding any one point of controversy, or reconciling the different sentiments of men in religion; and thus he demeans himself towards the word of God in a manner unbecoming a Christian.

THE Papist *truly represented* believes it damnable to undervalue the scripture, or to take from it the authority given it by Christ. He gives it all respect due to the word of God;—he owns it to be of the greatest authority upon earth, and that it is capable of leading a man to all truth, where it is rightly understood. But to any

one that understands it, and takes it in any other sense than it was intended by the Holy Ghost, he believes it to such a one to be no scripture, no word of God; that to such a one it is no rule of faith, nor judge of controversies; and that what he thinks to be the doctrine of Christ, and command of heaven, is nothing but his own imagination and the suggestions of the devil. And since by the experience of so many hundred heresies since our Saviour's time, all pretending to be grounded on scripture, he finds that almost every text of the Bible and even those that concern the most essential and fundamental points of the Christian religion, have been interpreted several ways, and made to signify things contrary to one another; and while thus contrary meanings are by several persons drawn from the same word, the scripture is still silent, without discovering which of all these senses is that intended by the Holy Ghost, and agreeable to truth; and which are erroneous and anti-christian: he concludes that the scripture alone, without taking along with it the interpretation of the Church, cannot be to every private person the whole rule of his faith. Not that there is any authority wanting on the scripture side, but because no private person can be certain whether, amongst all the several meanings every text is liable to, that which



he understands it in is right or not. And without this certainty of truth, and security from error, he knows there is nothing capable of being a sufficient rule of his faith.

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#### OF THE INTERPRETATION OF SCRIPTURE.

THE Papist *misrepresented* believes that his church, which he calls Catholic, is above the scripture; and profanely allows to her an uncontrollable authority of being judge of the word of God; and being fondly abused into a distrust of the scriptures, and that he can be certain of nothing, not even of the fundamentals of Christianity, from what is delivered in them though they speak never so plainly; he is taught wholly to rely upon this Church, and not to believe one word the scripture says, unless his church says so too.

THE Papist *truly represented* believes that the Church is not above the scripture; but allows that order between them as is between the judge and the law; and is no other than what generally every private member of the reformation challenges to himself, as often as he pretends to decide any doubt of his own, or his neighbour, in religion, by interpreting the scripture.— Neither is he taught at all to distrust the



scripture, or not to rely on it, but only to distrust his own private interpretation of it, and not to rely on his own judgment in the resolution of any doubt concerning faith or religion, though he can produce several texts in favour of his opinion: but in all such cases he is commanded to recur to the Church; and having learned from her the true sense of all such texts, how they have been understood by the whole community of Christians, in all ages since the apostles; and what has been their received doctrine in such doubtful and difficult points; he is obliged to submit to this, and never presume on his own private sentiments, however seemingly grounded on reason and scripture, to believe or preach any new doctrine opposite to the belief of the Church; but as he receives from her the book, so also to receive from her the sense of the book; with a holy confidence, that she that did not cheat him in delivering a false book for a true one, will not cheat him in delivering a false and erroneous sense for the true one; her authority, which is sufficient in the one, being not less in the other; and his own private judgment, which was insufficient in the one, that is, in finding out the true scripture, and discerning it from all other books, being as incapable and insufficient in the other, that is, in certainly discovering the meaning of the Holy Ghost,

and avoiding all other heterodox and mistaken interpretations.

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OF TRADITION.

THE Papist *misrepresented* believes the Holy Scripture to be imperfect; and for the supplying of what he thinks defective in it, he admits human ordinations and traditions of men; allowing equal authority to these as to the scriptures themselves, thinking himself as much obliged to submit to these, and believe them with divine faith, as he does whatsoever is written in the Bible, and confessedly spoken by the Author of all Truth, God himself. Neither will he admit any one to be a member of his communion, although he undoubtedly believes every word that is written in the scripture, unless he also assents to the traditions, and gives as great credit to them as to the word of God, although in that there is not the least footstep to be found.

THE Papist *truly represented* believes the scripture not to be imperfect, nor to want human ordinations, or traditions of men, for the supplying any defects in it; neither does he allow the same authority to these as to the word of God, or give them equal credit, or exact it from others that desire to be admitted into the communion of his church.



He believes no divine faith ought to be given to any thing but what is of divine revelation; and that nothing is to have place in his creed but what was taught him by Christ and his apostles, and has been believed and taught in all ages by the Church of God, the congregation of all true believers, and has been so delivered down to him through all ages. But now whether that which has been delivered down to him as the doctrine of Christ and his apostles, has been by word of mouth or writing, is altogether indifferent to him, he being ready to follow, in this point, as in all others, the command of St. Paul, that is, *to stand fast, and to hold the tradition he has learned, whether by word or epistle*, (2 Thess. ii. 25.) and to look upon any one as *anathema that shall preach otherwise than he has* (thus) *received*. (Gal. i. 9.) So that as he undoubtedly holds the whole Bible to be the word of God, because in all ages it has been so taught, preached, believed, and delivered successively by the faithful, although they are not, nor have at any time been able to prove what they have thus taught and delivered with one text of scripture; in the like manner, he is ready to receive and believe all this same congregation, together with the Bible, in all ages successively, without interruption taught, preached, believed, and delivered as the

doctrine of Christ and his Apostles; and assents to it with divine faith, just as he does to the Bible; and esteems any one anathema that shall preach otherwise than he has thus received.

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#### OF COUNCILS.

THE Papist *misrepresented* believes that the faith of his Church may receive new additions every day, and that he is not only obliged to believe what Christ and his apostles taught, but also every definition or decree of any general council assembled by the Pope; so that as often as any thing is issued out by the authority of any of these church parliaments, and ordered to be believed, he thinks himself under pain of damnation, immediately bound to receive it, and having added it to his creed, to assent to it with as firm, steadfast, and divine a faith, as if it had been commanded by Christ himself, and decreed in the consistory of heaven.

THE Papist *truly represented* believes that the faith of the Church can receive no additions, and that he is obliged to believe nothing besides that which Christ and his apostles taught, and if any thing contrary to this should be defined and commanded to be believed, even by ten thousand councils,

he believes it damnable in any one to receive it, and by such decrees to make additions to his creed. However, he maintains the authority of general councils lawfully assembled, whose business it is, not to coin new articles of faith, or devise fresh tenets, but only as often as any point of received doctrine is impugned or called in question, to debate the matter, and examine what has been the belief of all nations (who are there present in their prelates) in that point, and this being agreed upon to publish and make known to the world which is the Catholic doctrine left by Christ and his apostles, and which the new broached error; and by this means to prevent the loss of an infinite number of souls, which might otherwise be deluded, and carried away after new inventions. And in this case he believes he is obliged to submit, and receive the decrees of such a council: the pastors and prelates there present being by Christ and his apostles appointed for the decision of such controversies, they having the care of that flock committed to them, *over which the Holy Ghost has made them overseers to feed the Church of God*, (Acts xx. 28.) and to watch against those men who should arise *from among themselves, speaking perverse things to draw disciples after them*, (Acts v. 30.) and he having received command, as likewise the whole flock of Christ, *to obey*.

*their prelates, and to be subject to them who watch and are to render an account for their souls, (Heb. xiii. 17.) with an assurance, that he that heareth them heareth Christ, and he that despiseth them despiseth Christ, (Luke x. 16.)*

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#### OF INFALLIBILITY IN THE CHURCH.

THE Papist *misrepresented* believes that the pastors and prelates of his Church are infallible, and that, like so many divine oracles, or petty deities, they are exempt from error, and cannot deceive, or be deceived; but this especially when they are met together in a general council. It being a main part of his faith, that then they are secure from all mistake, and it is as impossible for them, how ignorant or wicked soever, to decline either to the right hand or to the left in any of their definitions and decrees as it is for God to become the author of lies.

THE Papist *truly represented* believes that the pastors and prelates of his Church are fallible; that there is none of them but what may fall into error and heresies, and consequently liable to be deceived. But that the whole Church can fail or be deceived in any one point of faith, this he believes impossible, knowing it to be built on better promises, such as secure her from all error and danger of prevarication; her

foundation being laid by Christ, *against which the gates of hell shall not prevail*; (Matt. xvi. 18.) the power that protects her being Christ himself: *Behold I am with you all days*; (Matt. xxviii. 20.) the spirit that guides and teaches her being the Comforter, the Holy Ghost, who shall teach her all things, and suggest to her all things that Christ has said to her; (John xiv. 26.) the time that she is to be thus protected, taught, and assisted, being not only while the apostles lived, or for the first three, four, or five hundred years next after, but for ever to the end of the world: *Behold I am with you all days, even unto the end of the world*; (Matt. xxviii. 20.) *He will give you another Paraclete, that he may abide with you for ever*, (John xiv. 16, 17.) the Spirit of Truth; and the thing, that she is to be thus taught to the end of the world being all truth: *He shall teach you all truth*. (John xvi. 13.) Now being assured by these promises, that the Church of Christ shall be taught all truth by the special assistance of the Holy Ghost to the end of the world, he has faith to believe that Christ will make his words good, and that his Church shall never fail, nor be corrupted with anti-christian doctrine, nor be the mistress of errors; but shall be taught all truth, and shall teach all truth, to the consummation of the world and that *whosoever hears her, hears Christ*,

*and whosoever despises her, despises Christ, and ought to be esteemed as a heathen or a publican. (Matt. xviii. 17.)* The like assistance of the Holy Ghost he believes to be in all general councils, which is the Church representative, (as the Parliament is the representative of the nation,) by which they are specially protected from all error, in all definitions and declarations in matters of faith. So that what the apostles pronounced concerning the result of their council, (*Acts xv. 28.*) *it hath seemed good to the Holy Ghost, and to us,* he does not doubt, may be prefixed to all the determinations in point of faith resolved upon by any general council, lawfully assembled, since that time, or to be held to the world's end; the assistance being to extend as far as the promise. And though it be possible that several of the prelates and pastors in such an assembly, as also many others in communion with the Church of Christ, should at other times, either through pride or ignorance, prevaricate, make innovations in faith, teach erroneous doctrines, and endeavour to draw numbers after them, yet he is taught that this does not at all argue a fallibility in the Church, nor prejudice her faith, but only the persons that thus unhappily fall into these errors, and cut themselves off from being members of the mystical body of Christ upon earth. Whilst



the belief of the Church remains pure and untainted, and experiences the truth of what St. Paul foretold, that *ravenous wolves shall enter in amongst you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them*, (Acts xx, 29, 30,) which, as it proved true even in the apostles' time, by the fall of Nicholas and several others, so it has been verified in all ages since, by turbulent and presuming spirits broaching new doctrines, and making separations and schisms; but this without casting any more aspersion on the Church or congregation of the faithful, than the fall of Judas did on the apostles, or the rebellion of Lucifer on the hierarchy of angels. Neither does it reflect at all on the Church's authority, or make the truth of her doctrine questionable to him, that many of her members and prelates have been or are enormous sinners; because he is convinced that the promises of God's continued and uninterrupted assistance to his Church are not to be made void by the wickedness of particular men, in how great dignity soever.

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#### OF THE POPE.

THE Papist *misrepresented* believes the Pope to be his great God, and to be far above all the angels; that Christ is no long



er head of the Church, but that this holy father hath taken his place, and that whatsoever he orders, decrees, or commands, is to be received by his flock with the same respect; submission, and awe, as if Christ had spoken it by his own mouth. For this, his Holiness having once received the triple crown on his head, he is now no longer liable to error, but is infallible, and can do nothing amiss.

THE Papist, *truly represented*, believes the Pope to be none of his God, neither great nor little, that he is not above the angels, but only a man. He believes that as Christ is supreme master, governor and Lord of all created things, so also of his Church, of which he acknowledges him to be the founder and head. But, as notwithstanding this lordship and headship of Christ over all things, every father of a family owns himself to be master of it under Christ; and every king is confessed supreme lord and governor of his dominions under God; so also, he believes that there is a pastor, governor, and head of Christ's Church under Christ, to wit, the Pope or Bishop of Rome, who is the successor of St. Peter, to whom Christ committed the care of his flock, and who hath been followed now by a visible succession of above two hundred and fifty bishops, acknowledged as such in

all ages by the Christian world. And now believing the Pope to enjoy this dignity, he looks upon himself obliged to show that respect, submission, and obedience, which are due to his place; a thing no body can in reason or conscience deny to any one in rule, or that has any superiority. Neither does he make any doubt but God assists those who have this high charge, with a particular helping grace with respect to their office and function for the benefit of the whole flock; though he is not obliged to believe them infallible, this being a point never defined by the Church, much less impeccable.

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#### OF DISPENSATIONS.

THE Papist *misrepresented* believes that the Pope has authority to dispense with the laws of God, and absolve any one from the obligation of keeping the commandments; so that if he has but his holy father's leave, he may confidently dissemble, lie, and forswear himself in all whatsoever he pleases, and never be in danger of being called to an account at the last day, especially if his lying and forswearing be for the common good of the Church; there being then a sure reward prepared for him in heaven, as a recompense for his good intentions and heroic achievements; and if at any time he

should chance to be caught in the management of any of these public Church concerns, and being obnoxious to penal laws, should have sentence of death passed on him, he has liberty at his last hour on the scaffold or ladder, to make a public detestation of all such crimes, to make protestations of his innocence, to call God to witness that he dies unjustly, and that as he is immediately to appear before the supreme judge, he knows no more of any such designs, and is as clear from the guilt of them as the child unborn. And this, though the evidence against him be as clear as noon day, and the jury be never so impartial, and the judge never so conscientious: for that he having taken the sacrament and oath of secrecy, and received absolution, or a dispensation from the Pope, may then lie, swear, forswear, and protest all that he pleases without scruple, with a good conscience, christian-like, holy and canonically.

THE Papist *truly represented* believes that the Pope has no authority to dispense with the law of God, and that there is no power upon earth that can absolve any one from the obligation of keeping the commandments, or give leave to lie or forswear, or make that the breaking of any the least divine precept shall not be accounted for at the day of judgment. He is taught by

his Church in all his books of direction, in all catechisms, in all sermons, that every lie is a sin, that to call God to witness an untruth is damnable, that it ought not to be done to save the whole world, that whosoever does it either for his own personal account or for the interest of Church or Pope, or whatsoever else, must of necessity answer for it at the last day, and expect his portion with the devil and his angels, if unrepented of; and that no one can give leave for lying, perjury, or committing any sin, or even pretend to it, unless it be the devil himself, or some devilish ministers of his, (the Catholic truly represented,) such as he detests in his heart, and utterly abominates. And in consequence of this, he believes that whosoever at the hour of death denies any crime of which he is guilty, and swears himself to be innocent, when he is not so, can have no hope of mercy, but departing out of this world an enemy to God and the truth, and with a lie in his mouth, can expect no reward but from the father of lies. And this, whatsoever his crime was, whether incurred by an undertaking for mother Church or not, and whatsoever his pretences for the denial of the truth were, whether absolutions, dispensations, the sacrament, or oath of secrecy, or whatsoever else, nothing of these being capable of excusing him in lies or perjuries, or making them to

be innocent, and not displeasing to God. Nor indeed did he ever hear of these so much talked of dispensations and absolutions from any priest in his Church, either in sermons or confessions; he never read of them in his books and catechisms; he never saw the practice of them in any of his communion; it having been their custom ever since oaths were first devised against them, rather to suffer the loss of their goods, banishments, imprisonments, torments, and death itself, than forswear themselves, or protest the untruth. And it is not out of the memory of man that several might have saved their estates, and lives also, if they would have subscribed to, and owned but one lie, and yet they refused it; choosing rather an infamous death than prejudice their conscience with an untruth. So it seems a great mystery to him, that those of his profession should have leave and dispensation to lie and forswear themselves at pleasure, and yet that they should need nothing else but lying and perjury for the quiet enjoyment of their estates, for the saving their lives, for the obtaining places of the highest command and dignity, such as would be extraordinarily advantageous for their cause, and the interest of their Church; and yet that they should generally choose to forego all these so considerable conveniences rather than once lie or for-

swear themselves. And is it not another great mystery, that these dispensations for lying and swearing should be according to the received doctrine of his Church; and yet that he or any of his communion, were never instructed nor informed of any such diabolical point? nay, had never come to the knowledge of it, had it not been for the information received from some zealous adversaries, either such as relate merely upon trust, or else such as have received a dispensation for lying from the devil, that they might charge the like doctrine on the Pope and the Church of Rome.

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OF THE DEPOSING POWER.

THE Papist *misrepresented* believes that the Pope has authority to dispense with his allegiance to his prince; and that he needs no longer be a loyal subject, and maintain the rights, privileges, and authority of his king than the Pope will give him leave. And that if this mighty father should think fit to thunder out an excommunication against him, then he shall be deemed the best subject, and most christian, that shall take up arms against him, and make him a sacrifice to Rome: so that there can be no greater danger to a king than to have popish subjects, he holding his life amongst them only at the Pope's pleasure.

It is no part of the faith of the Papist *truly represented* to believe that the Pope has authority to dispense with his allegiance to his sovereign, or that he can depose princes upon any account whatsoever; or give leave to their subjects to take up arms against them, and endeavour their ruin. He knows that the deposing power has been maintained by some divines of his Church, and that it is, in their opinion, annexed to the papal chair. He knows likewise that some Popes have endeavoured to act according to this power; but he also knows, that this doctrine is so far from being looked upon as an article of the Catholic Faith, that it is as earnestly opposed by the French Papists as it is by English Protestants. And as for any danger arising to kings from having popish subjects, it is very well known that princes in popish countries sit as safe on their thrones, and enjoy as much peace and security as any princes whatsoever; and the Papists here in England can give as good proofs of their loyalty, and that to Protestant kings and princes, as the best of those that clamour so loud against them.

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#### OF COMMUNION IN ONE KIND.

THE Papist *misrepresented* believes, that he is no longer obliged to obey Christ's com-



mands than his Church will give him leave; and that therefore, though Christ instituted the sacrament under both kinds, and commanded it to be so received by all, yet he thinks it not necessary for any to do so now but Priests; because his Church, forsooth, hath forbidden the cup to the laity, and put a stop to the precept of Christ, *Drink ye all of this.* (Matt. xxvi. 27.)

THE Papist *truly represented* believes that he is obliged to obey all the commands of Christ; and that neither his Church, nor any other power upon earth, can limit, alter, or annul any precept of divine institution, contrary to the intention of the Lawgiver. Neither is the denial of the cup to the laity a practice any ways opposite to this his belief, he being taught that though Christ instituted the blessed sacrament under both kinds, and so delivered it to his apostles, who only then were present, and and whom he then made priests, yet he gave no command that it should be received by all the faithful, but left this indifferent, as it is evident from his own words, where he attributes the obtaining life everlasting, which is the end of the institution, no less to the receiving in one kind, than to the receiving under both kinds; as when he says, *If any man eat of this bread, he shall live for ever. He that eateth me, the same*

*shall live by me. He that eateth this bread shall live for ever,* (John vi. 51, 57, 58;) and a curious reader may find as many texts for thus receiving under one kind as for the other. Thus St. Augustine was of opinion, that Christ himself administered the sacrament to some of his disciples under one kind only, viz. to the two going to Emmaus, (*Luke xxiv. 30.*) and that the apostles afterwards did often practise the like, when they assembled to *break bread*, (*Acts ii, &c.*) which places he and other fathers explain of the sacrament, *Aug. L. Conf. Evang. c. 49.*; and that it was the custom of the primitive Christians to give it under one kind to children, to the sick, and to the faithful in time of persecution; and that men on a journey used to carry it with them, is attested both by ancient writers and modern historians. Nay, he finds it was the practice of the Church to communicate under one kind only, or else under both, as every one thought good, for the first four hundred years after Christ: and that the first precept of receiving under both kinds was given to the faithful by Pope Leo I. in the year 443, and confirmed by Pope Gelasius in 490, not for the correcting any abuse that had crept into the Church, but for discovering the Manichees, who being of the opinion that Christ had no true blood, and that wine was the gall

of the devil, used to lurk among the Christians, and receiving under the form of bread only, as the rest did, remained undistinguished, till by this obligation of all receiving the cup, which they judged unlawful and abominable, they were detected. And now, if a thing, till that time indifferent, was for these motives determined by ecclesiastical precept, and so observed for some hundred years without scruple or questioning the authority, why should he doubt to submit to the same authority, when upon different motives and circumstances they issue forth another precept? Few doubt of this in the manner of eating strangled meats and blood, which, though forbid by the apostles, (*Acts xv.*) and so at that time unlawful, is now, and upon other circumstances, become a thing indifferent, like other things. And why then should he scruple in this, especially since there is no injury done, nor he defrauded of any thing? For believing the real presence of Christ in the sacrament, he consequently believes whole and living Jesus to be entirely contained under either species; and that receiving one kind, he is truly partaker of the whole sacrament, and not deprived of either the body or blood of Christ.

## OF THE MASS.

THE Papist *misrepresented* believes that there is an insufficiency in the sacrifice made by Christ upon the cross, and that his death will little avail us in order to our redemption, unless we, by daily sacrificing him to his Father, perfect what he began, and therefore, taking little notice of St. Paul's words to the Hebrews, chap. x. 14. where he says, that *Christ our High Priest by one oblation, hath perfected for ever them that are sanctified*, he thinks he shall never be sanctified but by the offerings made by his Mass Priests, upon their altars, when they say Mass.

THE Papist *truly represented* believes that the sacrifice made by Christ upon the cross was altogether sufficient; that by it he saved and redeemed us, paying the debt of sin, and satisfying the infinite justice of his Father; that by it he procured for us all means for our salvation; all graces in order for faith and good works; all the sacraments; and which of all things is most honourable to God, the offering of a sacrifice. But as Christ's worshipping of God, his fasting, praying, and suffering for us, do not hinder or evacuate our worshipping of God, our fasting, suffering, or praying for ourselves; so neither did his sacri

fice hinder or evacuate all sacrifice for ever. And as he instituted fasting, praying, and suffering for his followers, that by so doing they might apply what he did to themselves; so also he instituted a sacrifice, that by it they might apply the merits of his sacrifice, and make it beneficial to their souls. So that though he firmly believes that Christ offered sacrifice for our redemption, and by the one only offering, spoken of by St. Paul, perfected, by way of redemption, the sanctification of all those that are sanctified; yet he also believes, that to receive the benefit of this offering, we must also do our parts, by our good works concurring with Christ, and in some manner purifying our own souls, (1 *John* iii. 3.) and therefore not omit the best of all works, which is sacrifice, which our Saviour Jesus Christ instituted at his last supper, when leaving to us his body and blood under the two distinct species of bread and wine, he bequeathed as a legacy to his apostles, not only a sacrament, but also a sacrifice, a commemorative sacrifice, lively representing, in an unbloody manner, the bloody sacrifice which was offered for us upon the cross; and by a distinction of the symbols, distinctly showing forth his (Christ's) death until he come. This he gave in charge to his apostles, as to the first and chief priests of the New Testament, and to their succes-

sors to offer; commanding them to do the same thing he had done at his last supper, in commemoration of him. And this is the oblation or sacrifice of the Mass, which has been observed, performed, frequented by the faithful in all ages, attested by the general consent of all antiquity, universal tradition, and the practice of the whole Church; mentioned and allowed of by all the fathers, Greek and Latin, and never called in question till of late years, being that pure offering which the prophet Malachi foretold should *be offered among the Gentiles in every place*, (Mal. i. 11.) as this text was ever understood by the ancient fathers.

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#### OF PURGATORY.

THE Papist *misrepresented* believes (contrary to all reason, to the word of God, and to all antiquity) that besides heaven and hell, there is a third place, which his Church is pleased to call purgatory; a place intended purely for those of his communion, where they may easily have admittance after this life, without danger of falling into hell; for that though hell was designed first for the punishment of sinners, yet that now, since the blessed discovery of purgatory, hell may be easily skipped over, and an eternal damnation avoided, for an exchange of

some short penalty undergone in this the Pope's prison.

THE Papist *truly represented* believes it damnable to admit of any thing for faith that is contrary to reason, the word of God, and all antiquity; but that the existence of a third place, called purgatory, is so far from being contrary to all, or any of these, that it is attested, confirmed, and established by them all. It is expressly taught in the second of Maccabees, c. xii. where money was sent to Jerusalem, that sacrifice might be offered for the slain, and it is recommended as a wholesome practice to pray for the dead, that they may be loosed from their sins. Now these two books of Maccabees were certainly held in great veneration by all antiquity; and as St. Augustine informs us, *L. xviii. De Civ. Dei*, were then accounted canonical by the Church. The existence also of a third place is plainly intimated by our Saviour, (*Matt. xii. 32.*) where he says, *whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.* By which words Christ evidently supposes, that though these shall not, yet some sins are forgiven in the world to come; which, since it cannot be in heaven, where no sin can enter, nor in hell, where there is no remission, it must necessarily be in



some middle state; and in this sense it was understood by St. Augustine about 1300 years ago, (*Civ. Dei*, l. 21. c. 13. and 24. L. 6. cont. *Julian*. c. 15.) and also by St. Gregory the Great. L. 4. *Dial*. c. 39. In the same manner does St. Augustine understand these words of St. Paul, (1 *Cor*. iii. 15.) *he himself shall be saved, yet so as by fire*, where he thinks him to be speaking of a purging fire. (*Aug. in Psal*. 37.) So the same father understands that prison of which St. Peter speaks, (1 *Pet*. iii. 19.) to be some place of temporary chastisement. *Aug. Ep*. 99. And if this great doctor of the Church, in those purer times, found so often in the Bible a place of pains after this life, from whence there was release, how can any one say without presumption, that the being of a third place is contrary to the word of God? Neither can the antiquity of this doctrine be more justly called in question, of which is found so early mention, not only in this holy father, but in divers others his predecessors, who came not long after the apostles, and were the best witnesses of this doctrine. See *Acta SS. Perpet. et Felicit.* mentioned and approved by St. Augustine, l. 1. *de Anima et ejus Orig.* c. 10. l. 3. c. 9. et l. 4. c. 18. *Tertullian*, l. *de Cor. Mil.* c. 3. et l. *de Monogamia*; *S. Cyprian*, *Ep*. 66. *ad Cler.* *Arnobius*, l. 4. *contra Gen.* &c. &c. As to the

reasonableness of this tenet his reason convinces him, 1. That every sin, how slight soever, though no more than an idle word, as an offence to God, deserves punishment, and will be punished by him hereafter, if not previously cancelled by repentance here. 2. That such small sins do not deserve eternal punishment. 3. That few depart this life so pure as to be totally exempt from spots of this nature, and from every kind of debt due to God's justice. 4. Therefore, that few will escape without suffering something from his justice for such debts as they may have carried with them out of this world, according to that rule of divine justice by which he treats every soul hereafter according to their works, and according to the state in which he finds them in death. Thus his reason convinces him that there must be some third place; for since the infinite goodness of God can admit no one into heaven that is not clean and pure from all sins, both great and small, and his infinite justice can permit none to receive the reward of bliss, who as yet are not out of debt, but have something in justice to suffer; there must of necessity be some place or state where souls departing this life, pardoned as to the eternal guilt or pain, yet obnoxious to some temporal penalty, or with the guilt of some venial faults, are purged and purified before

their admittance into heaven. This is what he is taught concerning purgatory, which, though he knows not where it is, nor of what nature the pains are, nor how long each soul is detained there, yet he believes that those that are in this place, being the living members of Jesus Christ, are relieved by the prayers of their fellow members on earth, as also by the alms and masses offered up to God for their souls. And as for such as have no relations or friends to pray for them, or to give alms, or procure masses for their relief, they are not neglected by the Church, which makes a general commemoration of all the faithful departed in every mass, and in every one of the canonical hours of the divine office.

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#### OF PRAYING IN AN UNKNOWN TONGUE.

THE Papist *misrepresented* is counselled by his Church to be present at sermons, but never permitted to hear any he is able to understand, they being all delivered in an unknown tongue. He is taught to pray, but it must be in Latin. He is commanded to assist at the Church service and to hear Mass, but it must be without understanding a word, it being all performed in a language of which he is altogether ignorant. And thus he is miserably deprived of all the

comfortable benefits of Christianity, hearing but without understanding, praying but without reaping any fruit, assisting at any public assemblies, but like a stock or stone, without feeling, or any the least sense of devotion.

THE Papist *truly represented* is counselled by his Church to be present at sermons, such as he is able to understand, they being always delivered in the vulgar language of every country:—in France, French; in Spain, Spanish; in Italy, Italian; and in England, English: they being purely intended for the good instruction of the congregation present. He is taught to pray, and is always provided with such books of devotion as he is capable of understanding; every nation being well furnished with such helps extant in the language proper to the country. He is commanded to assist at the Church service, and to hear Mass;—and in this he is instructed, not so much to understand the words as to know what is done. For the Mass being a sacrifice wherein are daily commemorated the death and passion of Christ, by an oblation made by the priest, of the body and blood of the immaculate Lamb, under the symbols of bread and wine, according to his own institution; it is not so much the business of the congregation present to employ their ears in

attending to the words, as their hearts in contemplation of the divine mysteries, by raising up fervent affections of love, thanksgiving, sorrow for sins, resolutions of amendment, &c. That thus having their hearts and intention united with the priest's, they may be partakers of his prayers, and the sacrifice he is then offering, than which he believes nothing is more acceptable to God, or beneficial to true believers. And for the raising of these affections in his soul, and filling his heart with love and devotion, he thinks in this case there is little need of words; a true faith, without these, is all sufficient. Who could but have burst forth into tears of love and thanksgiving if he had been present when our Saviour was tied to the pillar, scourged and tormented, though he opened not his mouth to the bye-standers, nor spoke a word? Who would have needed a sermon, to have been filled with grief and compassion, if he had seen his Saviour exposed to the scorn of the Jews, when he was made a bloody spectacle by Pilate, with an *Ecce homo, Behold the man!* Who could have stood cold and senseless under the cross upon Mount Calvary, when his Redeemer was hanging on it, though he had not heard or understood a word that he spoke! Does any one think that those holy women who followed our Lord in these sad passages, and were

witnesses of his sufferings, wanted holy affections in their souls because he spoke not? Were they scandalized at his silence? Was not their faith in him that suffered, by which they believed him to be Christ Jesus, true God and man, laying down his life for the redemption of man, sufficient to excite in their souls all the passions due from a sinful creature to his bleeding Redeemer, his crucified Jesus? The like faith is also sufficient to fill him with devotion, when he is present at the holy sacrifice of the Mass; for believing that Christ is there really present before him, under the species of bread and wine, and that he who lies upon the altar is the Lamb of God that takes away the sins of the world, what need of more to quicken in his soul all the affections of a devout lover? Can he behold his Redeemer before him and not break forth into love and thanksgiving? Can he see him that gives sight to the blind, health to the sick, and life to the dead, and yet stand still senseless and unmoved, without putting up any petition to him, without asking any thing for his blind, sick, and sinful soul? Can he believe that he who gave his life for the world, and died for our sins, is there before him, and not be touched with sorrow and contrition for his offences?—Can he see every doleful passage of his Saviour's sufferings



commemorated in the several mysteries of the Mass, and yet not be filled with grief and compassion? Is not Jesus welcome to a devout soul, although he come in silence? Is not the presence of Christ a more forcible motive to a Christian than any human words could be? And if he must needs have words, let him behold with the eye of faith the gaping wounds of his Redeemer, and see if they speak nothing to his soul. If they do not, it is because he wants faith. It nothing therefore concerns his devotion that the Mass is said in Latin: if the Church has ordered it thus, to preserve unity, as in faith, so in the external worship of God; and to prevent the alterations and changes which it would be exposed to if in the vulgar language, and for other good reasons; what is that to him? He should receive but little advantage if it were in his mother tongue. For, besides that the greatest part of it is said in so low a voice that it is not possible he should hear it; the words do not belong to him, but to the priest's office only; his obligation is, to accompany the priest in prayer and spirit, to be a joint offerer with him, to contemplate the mysteries there represented, and to excite in his soul devotions according to the exigency of every passage; according to the directions he finds in his English prayer-books, of which there is a great variety extant, set forth for the



help of the ignorant; by which they are taught the meaning of every part and ceremony of the Mass, and how to apply their devotions accordingly. And if at any time he be present at other public devotions which are performed in Latin; or should say any private prayers, or sing a hymn in the same language, which he understands not; yet is he taught that this can be done with great benefit to his soul, and the acceptance of God, if on these occasions he does but endeavour to raise his thoughts to heaven, and to fix his heart upon his Maker; for that God does not respect the language of the lips, but of the heart; does not attend to the motion of the tongue, but of the mind; and if these be but directed to him in thanksgiving, in praising or petitioning, in humiliation, in contrition, and such like acts as circumstances require, he need not doubt that God accepts his prayers and devotions; it being an undeniable thing, that to say prayers well and devoutly, it is not necessary to have attention on the words, or on the sense of the prayers, but rather purely on God, of these three attentions, this last being approved by all, as of greatest perfection and most pleasing to God. And this he can have, whether he understands the words or not, it being very usual and easy for a petitioner to accompany his petition with an earnest desire of obtaining

his suit, though the language in which it is worded be unknown to him.

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#### OF THE SECOND COMMANDMENT.

THE Papist *misrepresented* is kept in ignorance as to the essential part of his duty towards God, never being permitted to know the commandments but by halves; for in the books delivered to him for his instruction, such as catechisms and manuals, the second commandment is wholly left out, and he by this means is taught to fall into all sorts of superstitious worship, and downright idolatry.

THE Papist *truly represented* is instructed in his whole duty towards God, and most especially in the ten commandments. He is taught to understand them all and every one; that there is an obligation of observing them under pain of eternal damnation, and that whosoever breaks any one of them loses the favour of God, and as certainly hazards the loss of his soul as if he broke them all. And though in some short catechisms in which the whole Christian doctrine is delivered in the most compendious and easy method in condescension to weak memories, and low capacities, the second commandment, as it is reckoned by some, be omitted; yet it is to be seen at length in

other catechisms, manuals, and doctrinal books, to be met with every where in great plenty. And if any one should chance not to see any of these, yet would he be out of all danger of falling into any superstitious worship or idolatry; for that having read the first commandment, *Thou shalt have no other Gods before me*, he is taught by this, that he is commanded to serve, love, adore and worship one only true living and eternal God, and no more; that it is forbidden him to worship any creature for a God, or to give it the honour due to God; and that whosoever worships any idols, images, pictures, or any graven thing, whatsoever the object be, whether in heaven above, in the earth beneath, or in the waters under the earth, for God, breaks the commandment, by committing idolatry, and stands guilty of an inexcusable and most damnable sin. Now having been taught that this is the intent of the first precept of the decalogue, he thinks there can be but little danger of his becoming superstitious in his worship, or an idolater, for want of the second; there being nothing in this but what he is fully and expressly instructed in, by having learned the first; it being rather an explication of this than any new and distinct precept, and for this reason he finds them in his books put together as one, or rather as the first commandment, with its explication

tion, by which means it comes about that there are only three in the first table, teaching him his duty towards God; and seven in the latter, concerning his duty to his neighbour, which is the division assigned by St. Augustine. And though St. Jerome observes not this method, but divides them into four and six; yet there being no direction in scripture concerning the number of the commandments to be assigned to each table, nor to let us know which is the first, which the second, which the third commandment, or which the last commandment; he is taught that it is but an unnecessary trouble to concern himself about the number or division of them, when his whole business ought to be the observance of them in his life and conversation.

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#### OF MENTAL RESERVATIONS.

THE Papist *misrepresented* is taught to keep no faith with any that are reputed heretics by his Church, and that whatever promise he has made, though ever so positive and firm, with this sort of people, he may lawfully break, and cheat and cozen them without any scruple; and though he must not do this by downright lying and telling untruths, for this would be a sin, yet he may make use of any indirect ways, such as dissimulations, equivocations, and

mental reservations, and by these means draw them into his snares; and this without fear of offending God, who is well pleased with these kinds of pious crafts, and allows of these holy cheats.

THE Papist *truly represented* is taught to keep faith with all sorts of people, of whatsoever judgment or persuasion they be, whether in communion with his Church or not; he is taught to stand to his word, and observe his promise given or made to any whatsoever; and that he cannot cheat or cozen, whether by dissembling, equivocation, or mental reservation, without defiance of his own conscience, and the violation of God's law. This is the instruction he receives from the pulpit, the confessional, and his books of direction, and nothing is more inculcated in his Church than sincerity and truth. But as to the doctrine and practice of equivocations and mental reservations, so far from being approved by his Church, he finds it expressly censured by Pope Innocent XI. in a decree issued forth March 2, 1679, prohibiting the teaching or maintaining of it, under pain of excommunication. He is taught therefore to speak plainly and sincerely, without any such artifices, which cannot but be very injurious to all society, and displeasing to the first truth. And now if any

authors in communion with his Church be produced as patrons and abettors of these mental juggles, let them hold up their hands and answer for themselves; their Church has approved of no such doctrine, and is no more to be charged with their particular opinions than with the unexemplary lives of other of her members, whose irregularities are not at all derived from their religion, but from following their own corrupt inclinations, and giving way to the temptation of the enemy.

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#### OF A DEATH-BED REPENTANCE.

THE Papist *misrepresented* is bred up in a total neglect of the service of God, and of all virtue and devotion, while he is well and in good health, upon presumption of a death-bed repentance, and a confidence that all his sins will certainly be forgiven, if he can but once say Lord have mercy upon me at the last hour. And it is a sufficient encouragment to him to rely wholly upon this, to see that there is no such profligate villain, none that has lived though to the height of wickedness and debauchery in his communion, but at his death he shall be assisted by a priest, and shall receive an absolution from all his sins, with an absolute promise of being soon admitted to bliss, and reigning with Christ, if he can but once



say he is sorry, or if his voice fail him, signify as much by a nod of his head or the motion of his fingers.

THE Papist *truly represented* is bred up in the service and love of God; taught to work out his salvation with fear and trembling; to provide in time of health against the last hour, and by no means to rely upon a death-bed repentance; for that as men (generally speaking) live, so they die, and it is to be feared greatly, that those who neglect God Almighty, and forsake him all their life-time, will never find him at their death; so that (with St. Augustine) he doubts the salvation of as many as defer their conversion till that hour. However, if any be found that have been so neglectful of their duty, as to put off this great business of eternity to the last moment, he is taught that in charity they ought to have all assistance possible to put them in mind of their condition, to excite them to a detestation of all their offences; to let them know that though they deserve hell-fire in punishment for their wickedness, yet they ought by no means to despair, for that God is merciful, and who knows but if they heartily call upon him, and endeavour by sincere repentance, with an humble confidence in the merits and passion of Jesus Christ, he may hear their prayers, show



them mercy, and give them time to repent. These are all the promises that can be given in this point, and this is what he sees daily practised, and if some by these means are preserved from falling into despair it is well; but as for any receiving from hence encouragement of coming into the like circumstances, he thinks there is but little danger, especially since there is nothing so often repeated in books, no more common subjects for sermons, than the displaying the manifold perils of delaying one's conversion, and putting off repentance till the last hour.

#### OF FASTING.

THE Papist *misrepresented* is contented with the appearance of devotion, and looking not beyond the name of mortification, he sits down well satisfied with the shadow, without ever taking care for the substance. And thus being a great pretender to fasting and the denial of himself, he thinks he has sufficiently complied with his duty in this point, and made good his claim, if he has but abstained from flesh; and though at the same time he regales himself at once with all variety of the choicest fish, and stuffs himself with the best conserves and most delicate junkets, and drinks all day the pleasantest wines and other liquors; yet

he persuades himself that he is a truly mortified man, and that he has done a work of great force, in order to the suppressing his corrupt inclinations, and satisfying for the offences of his past life. Nay, he has such a preposterous conceit of things, that he believes it is a greater sin to eat the least bit of flesh, on a fasting day, than to be downright drunk, or to commit any other excess, as having less scruple of breaking the commandments of God, than of violating any ordinance of the Pope, or any law of his Church.

THE Papist *truly represented* is taught by his Church that the appearance of devotion, the name of mortification, and pretence to it, are only vain and fruitless things, if they are not accompanied with the substance; and that it is but a very lame compliance with the ecclesiastical precept of fasting, to abstain from flesh, unless all other excesses are at the same time carefully avoided. It is true his Church has not forbidden on these days the drinking of wine, but permits a moderate use of it, as at other times, but is so far from giving liberty to any of her flock, of committing excesses, that she declares drunkenness and all gluttony whatsoever, to be more heinous and scandalous sins on such days than on any other; they being expressly contrary,

not only to the law of God, but also to the intention of the Church, which appoints these times for the retrenching debaucheries, and conquering our vicious appetites. And now, if any of his profession make less scruple of being drunk on a fasting day, than of eating the least bit of flesh, he knows nothing more can be said of them than of many of another communion, who will not break the sabbath day by doing any servile work on it, for all the world, looking on this as a most damning sin, and yet at the same time have but little scruple of swearing, cursing, lying, or revelling the greatest part of the day, which is not because they have more liberty for these than the former, they being all most wicked offences; but because they that do thus are but Christians by halves, who with a kind of pharisaical and partial obedience, seem to bear some of the commandments most zealously in their hearts, whilst they trample others under their feet; scrupling many times at a moat, and on other occasions passing by a beam undiscerned; for which their Church is not to be accountable, but they themselves, as being guilty of a wilful blindness, and a most unchristian negligence. This is the real case of such of his communion, who, on days of humiliation, whilst they abstain from flesh, yet give scandal by their intemperance.

They have a command of God, by which they are obliged on all days to live soberly, and to avoid all gluttony and drunkenness, and on fasting days, besides this command of God, they have a Church precept, by which they are bound, if able, to eat but one meal in a day, and that not of flesh. And now if some are so ignorant and careless as to be scrupulously observant of one of these commands, and wholly negligent of the other, it is not because their religion teaches them to do so, (which detests and condemns all such scandalous partiality, and complying with their duty by halves) but because they shut their ears to all good instruction, and choose rather to follow their own corrupt appetites, than the wholesome doctrine of their Church.

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#### OF DIVISIONS AND SCHISMS IN THE CHURCH.

THE Papist *misrepresented* is of a religion in which there are as many schisms as families; and they are so divided in their opinions, that commonly, as many as meet in company, so many different tenets are maintained. Hence arise their infinite and endless disputes, and the disagreement of their divines, who pretend to give a true and solid explication of the mysteries of the Christian faith, and yet differ in as many points as they write of. Besides, what

variety of judgments are there in their religious houses and cloisters; no one agreeing with another in their foundation, institution, and profession, this being of the religion of St. Dominic, that of St. Francis, a third of St. Bernard, others of St. Benedict, and so on without number, so that there are as many religions as orders. And yet they pretend to Christian unity, amidst this diversity growing upon them every day.

THE Papist *truly represented* is of a religion in which there are no schisms or separations, all the members of it, however spread throughout the world, agreeing like one man in every article of their faith, by an equal submission to the determination of their Church; and no one of them, though most learned and wise, ever followed any other rule of their faith besides this, of assenting to all that the Church of God, planted by Christ, and assisted and protected by the Holy Ghost, proposes to the faithful, to be believed as the doctrine of the apostles, and received as such in all ages: that is, all unanimously believe as the Church of God believes; no one of his communion ever doubting of this, or scrupling to receive any thing after his Church's declaration. And now, though they all thus conspire in every point of faith, yet there is a great diversity among schoolmen in their

divinity points, and opinions of such matters as are no articles of faith, and which never being defined by their Church, may be maintained severally, either this or that way, without any breach of faith, or injury to their religion; and of these things only they dispute, and have their debates in manner of a school-exercise, without any disagreement at all in their belief, but with a perfect unity. The like unity is there amongst their religious orders, all of which say the same creed, own the same authority in the Church of Christ, and in every thing profess the same faith, and have no other differences than as it were of so many steps or degrees in the practice of a devout and holy life: some being of a more severe and strict discipline, others of a more gentle and moderate; some spending more time in praying, others more in watching, others more in fasting. Some being intended for the catechising and breeding up of youth, others for taking care of hospitals and looking after the sick; others for going among infidels, and preaching to them the gospel of Christ, and for such like pious and christian designs, to the greater glory and honour of God. Which differences make no other difference in the several professions than there was between Mary and Martha, who expressed their love and service to their Lord in a very different employ, but



both commendably, and without any danger of prejudicing the unity of their faith.

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#### OF FRIARS AND NUNS.

THE Papist *misrepresented* is taught to have a high esteem for those of his own communion, who cloistering themselves up, become Friars and Nuns, a sort of people who call themselves religious, and are nothing but religious cheats; under the cloak of piety and pretence to devotion, deceiving the world, and living to the height of wickedness, under the notion of saints.

THE Papist *truly represented* is taught to have a high esteem for those of his communion, who undertake that sort of life, which, according to Christ's own direction, and his apostles, is pointed out as the best: a sort of people who endeavour to perform all that God has commanded, and also what he has confessed as the better, and in order to more perfection. They hear Christ declaring the danger of riches, they therefore embrace a voluntary poverty, and lay aside all titles to wealth and possessions. St. Paul preaches, that he that giveth not his virgin in marriage, doth better than he that does; and that she that is unmarried, cares for the things of the Lord, how she may be holy both in body and in spirit; they



therefore choose a single state, consecrating their virginity to God, that so they may be wholly intent on his service, and careful how to please him;—while she that is married careth for the things of the world, how she may please her husband. (1 *Cor.* vii. 32, 33, 34, 38.) The gospel proclaims, that those that will follow Christ, must deny themselves; they therefore renounce their own wills, and without respect to their own proper inclinations, pass their life in perpetual obedience. And because the world is so corrupt, that to a pious soul every business is a distraction, every diversion a temptation, and more frequently the provocations to evil, than examples to good; they therefore retire from it as much as possible, and confining themselves to a little corner or cell, apply themselves wholly to devotion, making prayer their business, the service of God their whole employ, and the salvation of their souls their only design. And now, if in these retirements, where every thing is so ordered as to be most advantageous for the promoting of virtue and devotion, and nothing permitted that is likely to prove a disturbance to godliness, or allurements to evil, some (for, God be praised, it is far from being the case of the generality,) live scandalously, and give ill example to the world, what can be said, but that no state can secure any man, and that

no such provision can be made in order to a holy life, but may be abused? But yet he does not think that such abuses, and the viciousness of some, can be argument enough to any just and reasonable man, to condemn the whole, and the institution itself. Is not marriage abused an infinite number of ways, and many forced to embrace this state, or at least to accept of such particular persons, contrary to their own choice and liking? Is there any state in this world, any condition, trade, calling, profession, degree, or dignity whatsoever, which is not abused by some? Are churches exempt from abuses? Are not bibles and the word of God abused: Is not Christianity itself abused, and even the mercy of God abused? If, therefore, there is nothing so sacred or divine in the whole world, which wicked and malicious men do not pervert to their ill designs, to the high dishonour of God, and their own damnation, how can any one, upon the mere consideration of some abuses, pass sentence of condemnation against a thing which otherwise is good and holy?—It is an undeniable truth, that to embrace a life exempt, as much as can be, from the turmoils of the world; and in a quiet retirement to dedicate one's self to the service of God, and spend one's days in prayer and contemplation, is a most commendable undertaking, and very becoming a Christian.

And yet, if some who enter upon such a course of life as this, fall short of what they pretend, and instead of becoming eminent in virtue and godliness, by their unexemplary lives prove a scandal to their profession—is this rule and institution to be condemned, or rather they who swerve from it? No: let not the dignity of an apostle suffer for the fall of Judas, nor the commandments lie under an aspersion upon the account of those that break them.

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#### OF WICKED PRINCIPLES AND PRACTICES.

THE Papist *misrepresented* is member of a church which is called holy, but in her doctrine and practices so foul and abominable, that whosoever admires her for sanctity, may upon the same grounds do homage to vice itself. Has ever any society, since Christ's time appeared so black and deformed with hellish crimes as she? Has she not outdone even the most barbarous nations and infidels with her impieties, and drawn a scandal upon the name of Christian by her unparalleled vices? Take but a view of the horrid practices she has been engaged in; consider the French and Irish massacres, the murders of Henry III. and IV. kings of France, the Holy League, the Gunpowder Treason, the cruelty of Queen Mary, the firing of London, the death of

Sir Edmundbury Godfrey,—and an infinite number of other such-like devilish contrivances; and then tell me, whether that church which has been the author and promoter of such barbarous designs, ought to be esteemed holy, and respected for piety and religion, or rather to be condemned for the mistress of iniquity, the whore of Babylon, which hath polluted the earth with her wickedness, and taught nothing but the doctrine of devils?—And let never so many pretences be made, yet it is evident that all these execrable practices have been done according to the known principles of this holy church, and that her greatest patrons, the most learned of her divines, her most eminent bishops, her prelates, cardinals, and even the popes themselves, have been the chief managers of these hellish contrivances. And what more convincing argument that they are all well proved, than that they are conformable to the religion taught by their church.

THE Papist *truly represented* is a member of a Church, which, according to the ninth article of the Apostles's Creed, he believes to be holy, and this not only in name, but also in doctrine; and for witnesses of her sanctity he appeals to her councils, catechisms, pulpits, and spiritual books of direction, in which the main design is, to im-

print in the hearts of the faithful this comprehensive maxim of Christianity, that they ought to love God above all things, with their whole heart and soul, and their neighbour as themselves; and that none should flatter themselves with a confidence to be saved by faith alone, without living soberly, justly, and piously, as it is taught in the Council of Trent, Sess. 6. c. 11. So that he doubts not but that as many as live according to the direction of his Church, in observance of her doctrine, live holily in the service and fear of God, and with an humble confidence in the merits and passion of their Redeemer, may hope to be received after this life into eternal bliss. But that all in communion with this Church do not live thus holily, and in the fear of God, he knows to be too evident, there being many in all places, wholly forgetful of their duty, giving themselves up to vice, and guilty of most horrid crimes. And though he is not bound to believe all to be true that is charged upon them by their adversaries, there being no narrative of any such devilish contrivances and practices laid to them, wherein passion and fury have not made great additions; wherein things dubious are not improved into certainties, suspicions into realities, fears and jealousies into substantial plots, and downright lies and recorded perjuries into pulpit. nay gospel

truths; yet he really thinks that there have been men of his profession of every rank and degree, learned and unlearned, high and low, secular and ecclesiastic, that have been scandalous in their lives, wicked in their designs, without the fear of God in their hearts, or care of their own salvation. But what then? Is the whole Church to be condemned for the vicious lives of some of her professors; and her doctrine to stand guilty of as many villanies as those commit who neglect to follow it? If so, let the men of that society, judgment, or persuasion, who are not in the like circumstances, fling the first stone. Certainly if this way of passing sentence be once allowed as just and reasonable, there never was, nor ever will be, any religion or Church of God upon earth. A confident undertaker would find no difficulty in proving this, especially if he had but the gift of exaggerating some things, misrepresenting others, finding authors for every idle story, charging the extravagant opinions of every single writer upon the religion they profess, raking together all the wickedness, cruelties, treacheries, plots, conspiracies, at any time committed, by ambitious desperadoes, or wicked villains, and then positively asserting, that what these did was according to the doctrine of that Church of which they were members;—and that the true measures of

the sanctity and goodness of the Church in whose communion these men were, may be justly taken from the behaviour of such offenders. But certainly no man of reason or conscience can allow of such proceedings. No sober man would ever go to Newgate or Tyburn to know what is the religion professed in England according to law; nor would he look into all the sinks, jakes, dunghills, and common sewers about town, from such a prospect to give a true description of the city. Why therefore should the character of the Church of Rome and her doctrine be taken only from the loose behaviour and wicked crimes of such, who are in communion with her, yet live not according to her direction? She teaches holiness of life, mercy to the poor, loyalty and obedience to princes, and the necessity of keeping the commandments; witness the many books of devotion and direction made English for public benefit, written originally by Papists; and great numbers there are, God be praised, who practise this in their lives. And now if there be many also who stop their ears to good instruction, and following the suggestion of their own ungoverned appetites, of pride, ambition, covetousness, luxury, &c. who lay aside all concern of salvation, and become so antichristian both to God and their neighbour, that they are a shame to



their profession; why should the Church be represented according to the wickedness of those that neglect her doctrine, and not rather by the piety and exemplary lives of such as follow it? Let the character of the Church be given according to what she teaches, and not according to the writings of every positive opiniator, or the practice of every wicked liver, and there is no fear of its coming out so ugly and deformed.—Neither let any one pretend to demonstrate the faith and principles of Papists, by the works of every divine in their communion, or by the actions of every bishop, cardinal, or pope, which are not any rule of their faith. They own that many of their writers are too loose in their opinions; that all bishops and cardinals are not so edifying as becomes their state, and that Popes also may have their failings. But what then? The actions of Popes concern not the faith of those who are in communion with them; they may throw a scandal indeed upon their religion, but they can never alter its creed. But what need of any other return to the numerous clamours made daily against the wickedness of the Papists? It is a sufficient vindication of their chief pastors and popes, to use the words of Lord Castlemain in his apology, that among two hundred and fifty that have now successively borne the charge, there are not above ten or twelve

against whom their most malicious adversaries can find occasion of spitting their venom; and that a challenge may be made to the world, to show but the first part of so many successive governors, since the creation, of which there have not been far more that have abused their power. And as for their flock, and people owning this authority, it is true that many wicked things have been done by some of them; and too many like libertines neglect the care of their fold, but, however, the generality of them live like Christians; few come to them, but with their religion they change also their manners for the better; few desert them but such who seem to be fallen out with all Christianity; and whoever looks into any of our neighbouring popish towns, as Paris, Antwerp, Ghent, &c. will find in any one of them more praying, more fasting, more receiving the sacraments, more visiting of prisoners and the sick, more alms-giving, than in any *ten* towns of the Reformation.

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#### OF MIRACLES.

THE Papist *misrepresented* is so given up to the belief of idle stories and ridiculous inventions in favour of saints, which he calls miracles, that nothing can be related ever so absurd, foolish, or almost impossible,

but it gains credit with him; and he is so credulously confident of the truth of them, that there is no difference to him betwixt these tales and what he reads in scripture.

THE Papist *truly represented* is not obliged to believe any one miracle besides what is in the scripture, and to all others, he may give the credit which in prudence he thinks they deserve, considering the honesty of the relator, the authority of the witnesses, and such other circumstances, which on the like occasions use to gain his assent. And now if upon the account of mere history, and the consent of authors, none make any doubt but that there was such a one as Cæsar, Alexander, Mahomet, Luther, &c. or of many particulars of their lives and actions, why should he doubt the truth of many miracles which have not only the like consent of authors and history, but also have been attested by a great number of eye-witnesses, examined by authority, and found upon record with all the formalities due to such a process? St. Augustine relates many miracles done in his time, so does St. Jerome, and other fathers, and if they doubted nothing of them then, why should he question the truth of them now? He finds that in the time of the old law, God favoured many of his servants by

working miracles by their hands, and he thinks that God's hand is not shortened now; that the disciples of Christ are no less favourites of heaven than those of Mosès, and that the new law may be very well allowed to be as glorious, and as particularly privileged as the old, especially since Christ promised that they that believed in him should do greater miracles than ever he himself had done, (*John xiv. 12.*) And what if some miracles recounted by authors are so wonderfully strange as to seem to some ridiculous and absurd, are they less true upon this account? Is not every thing ridiculous to unbelievers? The whole doctrine of Christ is a scandal to the Jews, and a folly to the Gentiles. And what more absurd to one that wants faith than the miracles recounted in the Old Testament? Might not such a one turn them all into ridicule and buffoonery? Take but faith away, and what becomes of Balaam and his ass, Sampson and his jaw bone, Elias and his fiery chariot, Elisha's mantle, axe-head, and dead bones, Gideon's pitchers, lamps, and trumpets, the fall of the walls of Jericho, Moses' holding up his hands for the victory over his enemies, his parting of the Red Sea, and Joshua commanding the sun to stand still, &c. Might not these and all the rest be pointed out as ridiculous as any supposed to be done since Christ's time?

A little incredulity, accompanied with a presumption of measuring God's works by human wisdom, will really make the greatest part of them pass for follies and absurd impossibilities. And though he is so far from giving equal assent to the miracles related in scripture, and the others wrought since, that the former he believes with a divine faith, and the rest with an inferior kind of assent, according to the grounds and authority there is in favour of them, like as he does in profane history; yet the strangeness of these never makes him in the least doubt of the truth of them, since it is evident to him that all the works of heaven far surpass all his reasoning, and that while he endeavours but to look even into the very ordinary things daily wrought by God Almighty, he quite loses himself, and is bound to confess his own ignorance and folly, and that God is wonderful in all his works, a God surpassing all our knowledge. Whatever therefore is related upon good grounds, as done by the extraordinary power of God, he is ready to assent to it, although he sees neither the how, the why, nor the wherefore; being ready to attribute all to the honour and praise of his Maker, to whose omnipotent hand poor man's impossibilities are none.

## OF HOLY WATER.

THE Papist *misrepresented* highly approves the superstitious use of many inanimate things, and attributes wonderful effects to such creatures, which are in a very inferior rank, and able to do no such things. Holy water is in great esteem with him, so are blessed candles, holy oil, &c. in all which he puts so much confidence, that by the power of these he thinks himself secure from witchcraft, enchantment, and all the power of the devil.

THE Papist *truly represented* utterly disapproves all sorts of superstition, and yet is taught to have an esteem for holy water, blessed candles, and holy oil, not doubting but that such men as have consecrated themselves to the service of God in the preaching the gospel, and administration of the sacraments, have a particular respect due to them above the laity, as churches dedicated to God are otherwise to be looked on than other dwelling-houses; so likewise other creatures which are particularly deputed by the prayers and blessings of the priest to certain uses for God's own glory, and the spiritual and corporal good of Christians, ought to be respected in a degree above other common things; and what superstition is there in the use of them?

Has not God himself described such inanimate things, and holy men made use of them for an intent above their natural powers, and this without any superstition? Was there superstition in the waters of jealousy, (*Num. v. 17.*) or in the salt used by Elisha for sweetening the infected waters? Was it superstition in Christ to use clay for opening the eyes of the blind; or in the apostles to make use of oil for curing the sick? (*Mark vi. 13.*) And though there be no express command in scripture for blessing water, candles, &c. yet there is this assurance that *every creature is sanctified by the word of God and prayer*, (1 Tim. iv. 5.) and frequent promises that God will hear the prayers of the faithful. Why therefore should he doubt but that these creatures on which the blessing of God is solemnly implored by the word of God, and the prayers of the priest and people, for their sanctification, are really sanctified, according to the assurance of the apostle, and the promises of God? St. Cyril of Jerusalem, who lived in the beginning of the fourth century, made no question but that, as those things that are offered to idols, though pure in their own nature, are made impure by the invocation of devils; so, on the contrary, simple water is made holy, and gets a sanctity, by virtue received from the invocation of the Holy Ghost, of



Christ our Lord, and his eternal Father  
*Cyr. Catech.* And that the blessed water  
was capable, by virtue received from heav-  
en, of working effects above its own nature,  
was certainly the sentiments of the Chris-  
tians in the primitive times. St. Epiphanius,  
(*tom. 2. l. 1. cont. Hær. 30.*) relates a passage  
at length, how water being blessed in the  
name of Jesus, and sprinkled upon fire,  
which by witchcraft was made inactive,  
and hindered from burning, immediately  
the enchantment ceased, and the fire burn-  
ed; as also, that a possessed person being  
sprinkled with blessed water, was imme-  
diately cured. Theodoret has the like nar-  
rative of the devil hindering fire from burn-  
ing, and how he was chased away, and the  
charm dissolved by blessed water being  
thrown on it, *lib. 5. Eccles. Hist. c. 21.* And  
St. Jerome relates, in *Vit. Hilarion.* how  
Italicus took water from blessed Hilarion,  
and cast it on his bewitched horses, his  
chariot, and the barriers from which they  
used to run, and that the charms of witch-  
ery did cease upon the sprinkling of this  
water, so that all cried out, *Marnus victus  
est a Christo*, Christ has conquered Marnus  
the idol. And now, there is no jeering or  
ridiculing those things, that will ever make  
them look like idle superstitions, to one that  
considers seriously how much they are  
grounded upon reason, the word of God,

antiquity, and the authority and practice of the Catholic Church, which approves the use of them, yet so as plainly to teach that there is no confidence to be put in any thing, but only in Jesus Christ; and that whatever power these things have, they have it not of themselves, but only from heaven, and by the invocation of the name of Jesus, who, as by his heavenly blessings he enables us to do things above the power of nature, so also, by the prayers of his Church, he blesses these things in order to the working effects above their own natural qualities, that by them his fatherly benefits may be applied to us, and that so the faithful may more particularly honour and bless him in all his creatures.

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#### OF BREEDING UP PEOPLE IN IGNORANCE.

THE Papist *misrepresented* is trained up in ignorance; and it is the chief means made use of by his Church for preserving men in that communion, to hide from them the manifold mysteries of iniquity, her sottish superstitions, her unchristian doctrines, by performing all in unknown tongues, and not permitting the poor misled people to look into or understand any thing that they believe or profess. And by this blindness they are persuaded to embrace such infinite numbers of gross errors, that were but the

veil taken from their eyes but for one half hour, and they but permitted to have one fair prospect of their religion, thousands and thousands would daily desert her, and come over to the truth.

THE Papist *truly represented* has all the liberty, encouragement, and convenience of becoming learned, of any people or persuasion whatsoever. And none that has ever looked over any library, but has found that the greatest number and choicest books of all sciences have had men of his communion for their authors; none, that in his travels has taken a thorough view of the universities in Popish countries, of Paris, Louvain, Salamanca, Bologna, &c. and considered their laborious studies in philosophy, divinity, history, the fathers, councils, scriptures, &c.—and, besides the students here, has seen how many thousands there are in religious houses, who, free from the disturbances of the world, make virtue and learning the business of their whole life, will ever lay ignorance to the charge of the Papists, but must in justice confess, that amongst them are to be found as many and as good scholars as amongst any people or societies in the world. And as for the vulgar or common sort of that profession, though they understand not Latin, yet they are not trained up in ignorance of their

religion, nor led along in blindness, but are so well provided with books, in their own mother tongue, of instruction and devotion, wherein are explained the whole duty of a Christian, every mystery of their faith, and all the offices and ceremonies performed in the Church, that they must be very negligent, or else have very mean parts, who do not arrive at a sufficient knowledge of their obligation in every respect. And whoever has seen the great pains and care some good men take abroad in explaining on Sundays and holy days, in their churches, and on week-days in the streets, the Christian doctrine to the crowds of the ignorant and meaner sort of people, not omitting to reward such as answer well with some small gifts, to encourage youth, and provoke them to commendable emulation, will never say that the Papists keep the poor people in ignorance, and hide from them their religion; but rather that they use all means for instructing the ignorant, and omit nothing that can any way conduce to the breeding up of youth in the knowledge of their faith, and letting them see into the religion they are to profess. Neither does it seem to him even so much as probable, that if the Church offices and services, &c. were performed in the vulgar tongue, that upon this the now ignorant people would immediately discover so many idle superstitions, senseless devo-

tions, and gross errors, that they would in great numbers, upon the sight, become deserters of that communion of which they are now professed members. For since there is nothing done but in a language which the learned, judicious, and leading men of all nations every where understand, and yet these espy nothing to fright them from their faith; but notwithstanding the seeing all through and through, they yet admire all for solid, holy, and apostolical, and remain stedfast in their profession—how can it be imagined that the vulgar, weak, and unlearned sort, did they understand all as well as they, would espy any such errors and superstitions, which these others, with all their learning and judgment, cannot discover? No,—he thinks there is no reason to fear that what passes the test among the wise and learned, can be groundedly called in question by the multitude.

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#### OF THE UNCHARITABLENESS OF THE PAPISTS.

THE Papist *misrepresented* is taught by his Church to be very uncharitable, and to damn all that are not of his persuasion,—so that let persons be ever so just in their dealings, ever so charitable to the poor, ever so constant in their devotions,—though they confess Jesus Christ, and believe his incar-

nation, passion, resurrection, and ascension, yet if they are not in the communion of his Church, or if they disbelieve any one article declared by any of his general councils, he marks them out for schismatics and heretics, and sends them to hell without mercy.

THE Papist *truly represented* is taught by his Church to have a universal charity for all mankind; to wish well to all, to pray for all, to exercise both the corporal and spiritual works of mercy, according to his ability, to all of what persuasion soever. But then charity and truth are not to be separated; and it would be a false charity to promise heaven to any of those whom the word of God condemns to hell. Hence he thinks it no part of the duty of charity to judge favourably of the salvation of any of those who die in mortal sin unrepented of; for such a judgment as this would do them no service, and would hurt himself. Now if we believe plain scripture, and the universal tradition of the fathers, and all antiquity,—heresy and schisms are mortal sins; and therefore, in saying that heretics and schismatics are out of the state of salvation, his judgment is not uncharitable, because he advances nothing but a scripture truth. St. Paul in plain terms declares the same, (*Galat. v. 20, 21.*) where he reckons

sects and heresies among those sins of which he pronounces that *they that do such things shall not inherit the kingdom of God*. Nor is he uncharitable in thinking those guilty of heresy that *obstinately* refuse to believe any part of the divine revelation; or those guilty of schism, that wilfully separate themselves from the communion of the Church, and refuse a due subordination to its pastors, since scripture and all antiquity give no other definition of heresy and schism.

In what then are Papists uncharitable? Is it because they charge all with heresy and schism that are not in their communion? No; for they except all those whose being out of their communion is owing, not to any *obstinacy, carelessness, worldly interest, or human respect*,—but purely to their being deprived of the means of knowing the truth, which they would gladly embrace if they knew it; for such as these in the desire and disposition of their souls are in the Church, and therefore are neither heretics nor schismatics. Or are they uncharitable in restraining the whole Church of Christ to one communion, and believing that to be their own? No: for nothing is more evident in scripture; nothing is more unanimously received by all antiquity as a first principle in our religion, than that the Church of Christ can be but one, one fold, under one shepherd, one body,



one spouse, one house, one city, one kingdom, and consequently one society, united in one faith, and in one communion, at first established by Christ and his blessed apostles, and descending by an uninterrupted succession from them, ever one, holy, catholic and apostolical; and that the wilful breaking off from this original communion is the crime of schism, as the departing from its faith is the crime of heresy. So that it is evident that many sects, disagreeing in faith, and divided in communion, cannot compose the one, holy, catholic, and apostolical church of Christ; and therefore it cannot be uncharitable to maintain that the whole Church is but one in communion. And as all the marks of the Church agree to no other communion but his, it cannot be uncharitable in the Papist to believe that his Church is the true Church of Christ, and upon this conviction to invite all to her communion. For she alone has an uninterrupted succession of her pastors from the apostles of Christ,—She alone has always been one, by her members professing one faith, in one communion, under one chief pastor, succeeding St. Peter, to whom Christ committed the charge of his whole flock, (*John* xxi. 15, &c.) and the keys of heaven. (*Matt.* xvi. 19.) She alone has been always holy, and teaching all holiness, by inviting all to holiness, by affording all helps and means

of holiness, and by having in all ages innumerable holy ones in her communion. She alone is catholic or universal, by subsisting in all ages by teaching all nations, and by maintaining all truths. She alone is apostolical, by deriving her doctrine, her communion, her orders and mission from the apostles of Christ. She alone has converted infidel nations with their kings to the faith of Christ; and to this day sends her priests and missionaries into all parts of the world, to propagate the kingdom of Christ.—She alone has been in all ages illustrated by innumerable miracles, and by the wonderful lives and deaths of innumerable saints.—All other sects began by separating from her; their first teachers went out from her, and had before acknowledged her authority; they were all censured by her at their first appearance; but she never departed or separated from any more ancient church, or was ever censured by any lawful authority. In a word, she is the great body of Christians, descending from the primitive Apostolical Church, consequently she is the One, Holy, Catholic, and Apostolical Church.

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#### OF INNOVATIONS IN MATTERS OF FAITH.

THE Popish Church as *misrepresented* has made several innovations in matters of faith;

and howsoever she lays claim to antiquity, with a pretence of having preserved the doctrine of the apostles inviolable and entire, yet it is evident to any serious observer, that the greatest part of her belief is mere novelties, not bearing date from Christ or his apostles, but only from some of her more modern synods, there scarce having passed any age yet, wherein there has not, in these ecclesiastical mints, been coined new articles, which with the counterfeit stamp of Christ and his apostles, are made to pass for good and current amongst her credulous and undiscerning retainers. And besides these, what a great number of errors have been introduced at other times; how many did Pope Gregory bring in, and how many the ignorance of the tenth age? So that if we compare the Church of Rome now, with the primitive times of the first three or four hundred years, there are no two things so unlike; she is a garden now, but quite overgrown with weeds; she is a field, but where the tares have perfectly choked up the wheat, and has little in her apostolical besides the name.

THE Papist's Church *truly represented* has never made any innovations in matters of faith; what she believes and teaches now being the same that the Catholic Church believed and taught in the first three or four

centuries after the apostles.—And though in most of her general councils there have been several decisions touching points of faith, yet can no one, without an injury to truth, say that in any of these have been coined new articles, or Christians forced to the acceptance of novelties, contrary to scripture or ancient tradition. They have only trodden in the apostles' steps, as often as they have been in like circumstances with them, doing exactly according to the form and example left to the Church by those perfect masters of Christianity. And therefore, as the apostles, in their assembly, (*Acts* xv.) determined the controversy concerning the circumcision, and proposed to the faithful what was the doctrine of Christ, in that point, of necessity to be believed, of which, till that decision, there had been raised several questions and doubts that are now no longer to be questioned, without the shipwreck of faith; so to all succeeding ages the elders of the Church, to whom the apostles left the commission of watching over the flock, in their councils have never scrupled to determine all such points as were controverted among Christians, and to propose to them what of necessity they were to believe for the future, with anathema pronounced against all such as should presume to preach the contrary. Thus in the year 325, the first Nicene

Council declared the Son of God to be consubstantial to his father, against the Arians; with an obligation on all to assent to this doctrine, though they till then never proposed or declared in this form. Thus in the first Ephesian Council, anno 431, Nestorius was condemned, who maintained two persons in Christ, and that the blessed Virgin was not mother of God; with a declaration that both these his tenets were contrary to the Catholic Faith. Thus in the second Nicene Council, anno 787, image-breakers were anathematized. Thus in the great Council of Lateran, anno 1215, transubstantiation was declared; the sufficiency of communion in one kind, in the Council of Constance; purgatory in the Council of Florence; and all these, together with the sacrifice of the Mass, the invocation of Saints, &c. in the Council of Trent, against Luther, Calvin, &c. Now, though in all these and the other general councils, the persons condemned took occasion, from these new declarations, to cry out "Novelties, novelties," to fright the people with the noise of new coined articles, and that the inventions of men were imposed upon them for faith; yet it is evident that these declarations contained nothing but the ancient faith; and that there would never have been any such declarations made, had not the ancient doctrine proposed to them been opposed and

contradicted by some seducing spirits, who going out from the flock, endeavoured by making divisions, to draw numbers after them. So that the new proposal of a tenet is but a fallacious proof of the doctrine being lately invented, but a good argument of its being lately opposed. It is certain from scripture, (*Acts xv.*) that the apostles had never declared the non-necessity of circumcision, had not certain men come down from Judea, and taught the brethren the contrary. And that the consubstantiality of the Son had never been defined by any of the Nicene fathers, had not Arius with his followers opposed this Catholic doctrine. And as certain it is the Council of Trent had been altogether silent as to transubstantiation, praying to saints, &c. had not Luther, Calvin, and their disciples, once professors of this doctrine, gone out from the flock, and upon the presumption of a new light, endeavoured to persuade the faithful that these tenets, then believed by the whole Christian world, were no longer to be owned, but to be thrown quite aside as unchristian and diabolical. It was this obliged the pastors to watch and take care of their flock, and therefore not flying away as the hireling does when the wolf catcheth and scattereth the sheep, they assembled together in a body, and declared to all under their charge, that they ought not to follow stran-

gers; and however these came pretending to the shepherd's voice, yet since they came not by the door into the sheepfold, but climbed up some other way, they were not shepherds, but thieves and robbers; such whose business was not to feed, but to steal kill, and destroy. It was this made them encourage all under their care not to waver but to stand fast and hold the profession of of their faith; and notwithstanding all pretences, by no means to suffer themselves to be deluded and led away with strange doctrine; and that they might the better secure them from falling into errors, they gave them a draft of their Christian doctrines, especially of all those points which these modern self commissioned apostles did preach against and endeavour to undermine; particularly declaring to them the faith they had been brought up in, which they had received from their forefathers, and which had been derived even down from the apostles—assuring them that whatsoever was contrary to this was novelty and error. And now, in the pastors declaring this to the faithful where was the innovation? The council did nothing but propose fully and explicitly what, before their meeting, was the doctrine of all Christendom, and had been so amongst the primitive fathers. It was they made the innovation, who preached contrary to the doctrine thus believed and received,



which Luther was not ashamed to own himself guilty of, plainly acknowledging that he had separated himself from the whole world.

But it seems that the whole world was then corrupted, and that the religion every where professed was overgrown with superstitions, errors, and abominations, such as had crept into the Church, some five hundred years before, some nine hundred, and some a thousand; and it was from these Luther separated, intending to reform Christianity, and bring it to the purity of the primitive times, of the first three hundred years. Now, was it not strange that so many gross fooleries, wicked superstitions,—and even downright idolatry, should creep into the Church, and spreading itself through all nations, infect the whole world, becoming the public profession of Christendom for so many hundred years, and be confirmed and established by the laws of every kingdom; and that nobody should take notice of such a change, either at its first rise, or in all its progress of so many ages,—insomuch that had not Luther made the discovery, it is likely we should never have come to the knowledge of these thousand years of errors and corruptions? Surely no thinking man can judge it possible that the very fundamentals of Christianity should be shaken, and the religion planted by the apostles turned into idolatry, and yet that no learn-

ed man should any where appear to contradict these abominations, no zealous pastors to withstand them, no pious princes to oppose them. History sufficiently satisfies any curious reader, that from the first planting of the Church, there has not been in any age any man yet that has preached any heterodox and erroneous tenets, and by introducing novelties has endeavoured to infect the minds of the faithful with heresy and superstition, but immediately there have stood up virtuous and learned men in defence of the truth, in their writings and sermons publicly confuting and condemning the errors, and giving an alarm to the world to beware of such deceivers and their wicked doctrine; and withal, never omitting to record their names to posterity, with an account of the time when they began to preach, under what emperors, and what was the occasion of their revolt. Was not all this, and even more, done against Arius? How many appeared against the Manichees? How many against the Donatists, against the Novatians, against the Macedonians, the Nestorians, the Eutychians, the Pelagians, the Berengarians? So that never any thing had made so much noise in the world, so many commotions, so many disturbances—nothing has been so impossible to be carried on with secrecy and silence, as the broaching any new her-

esy, or making a schism by the alteration of religion, or the starting up of some new society and pretenders to reformation.—What tumults did the forementioned sectaries raise in preaching their new gospel? What stirs and commotions ensued at the reformation of church and faith, pretended by Luther, Zuinglius, and Calvin? How then can it be judged in the least probable, that a great variety of erroneous tenets and unchristian doctrines should be introduced by the Papists, contrary to the sense and belief of all Christianity, either in the fourth, fifth, sixth, or tenth century, and yet that there should not be the least disturbance occasioned by it, no tumult or opposition; but all done with so much quietness—in such profound peace and silence,—that had it not been for the news brought some ages after, we had never suspected the alteration? And is this possible?—Is it possible that the whole Christian world should change their religion, both as to its internal belief and external profession and exercise, and nobody be sensible of the change, so as to withstand the abomination, or to transmit to posterity even so much as the least word of its beginning or propagation? Let any man upon some consideration tell me whether it be possible that this one little kingdom of England should fall from the pure apostolical doctrine it now professes, into

downright Popery, or any way alter the whole scheme of its religion, and have the alteration confirmed by several acts of parliament, and continue in the public exercise of it for 1000, 500, or even 100 years, and yet no one in the kingdom, or out of it, should be sensible of the alteration, but all to be managed with such policy and craft that the whole business should remain secret for many ages? And if this be scarce to be thought possible of this kingdom,—what can be imagined when it is affirmed of many nations, of the whole Christian world? Can any thing look more like a fable or romance? Or can any rational man, barely upon such a report, condemn the faith and religion of his ancestors, for novelty and human inventions; and quite laying aside this, take the man for the rule of his reformation, who thus, without reason, justice or truth, has thrown such infamy upon all the Christians preceding him for a thousand years.

But not to insist upon these reasonings for the wiping off the scandal of novelty from the doctrine of the Church of Rome, it would not be amiss here to look beyond the tenth century, as also beyond the time of Pope Gregory. And if in those earlier Christians nothing can be found of that faith and profession which are charged as novelties and errors against the Church of

Rome, all the Papists in the world shall join with their adversaries, and condemning Pope Gregory for a seducer, and all the tenth age as ignoramuses, shall in one voice with them cry out against all such doctrine, —‘Novelty, novelty! Error, error!’ But if, on the contrary, every point thus challenged of novelty shall appear to have been the profession of the faithful in the time of the purity of the gospel; if before Pope Gregory we find that the invocation of saints, the real presence, transubstantiation, purgatory, prayers for the dead, the use of holy images, relics, the sign of the cross, &c. were the received doctrine and common practice of Christians in those primitive times—then shall the Papists remain as they now do, being of the same faith and religion with those ancient believers, without any additions or alterations; and all their adversaries ought in justice to retract their imputation of novelty to the ancient faith.

In order to this, I intended in this place to have given the reader a fair prospect of the doctrine and belief of the fathers, of the first five hundred years after Christ; but finding the matter to increase so much beyond expectation upon my hands, I have reserved them for another occasion.\* But

\* See Mr. Gother’s “Nubes Testium,” and “the Faith of Catholics,” by Rev. Messrs. Berrington and Kirk.

however, upon confidence of what I am able to produce on this point, I cannot omit to assure the reader that the chief and most material points charged upon the Church of Rome for novelty, the primitive fathers do so plainly own to have been the faith and profession of the Church in their days; and to have been delivered down and taught as the doctrine of the apostles; that an impartial confidence need not take much time to conclude which are the greatest innovators, those that now believe and profess these tenets and practices, or they who disown and reject them. It is evident that every point of this doctrine which is now decried for Popery, and basely stigmatized with the note of errors introduced of late, and a modern invention, is by many ages older than those who are charged with being the authors of them; that every particular article laid to the ignorance of the tenth century, or to the contrivance of Pope Gregory, are as expressly and clearly owned, and taught some ages before, as they are now at this day; that those great men were as downright Papists in these points as they are now, and that any disturber of Christianity might have as well defamed them for believers of novelties and errors, as we are at this present day. The faith that they professed then, we profess now, and if any of our doctrines be novelty, it is

a novelty of 1800 years standing; and who can question it to be of an older date? If it was the public belief of the Christian world in the fourth century, who can be better witnesses of what was believed before them in the three first centuries than they? They tell us that the doctrine they maintained and delivered is the doctrine of the Catholic Church, received from their forefathers, and as it was taught by the apostles; and we do not find that in any of these points they were challenged by any authority, or opposed by the pastors of the Church, or any writers then living or succeeding them, but received always with great veneration; and upon what grounds can any one challenge them now? Is it possible that any one now living can give a better account of what was believed and practised in the third age, than they that immediately followed it? Which will be the more credible witnesses of what was done in forty-three—those that shall be alive fifty years hence, or they that are not yet to come these thousand years? If therefore, these holy men declare to us the doctrine they believed, with an assurance that it was the faith of the Catholic Church, so believed by their ancestors, and as they had received from the apostles and their successors; do not they deserve better credit than others, who coming a thousand



years after, cry out against all these several points, that they are nothing but novelty and error? It is evident therefore that this noise of novelty was nothing but a stratagem for the introducing of novelties, and that those that brought infamy upon these points, by this aspersion, might with as great applause, and as easily have laid a scandal upon every other article of the Christian faith, which they have thought fit to retain, and have had them all exploded for novelty; and this has been so far done already, that even three parts of their doctrine picked out by the first reformers for apostolical, and conformable to the word of God, we have seen in our days clamoured against for novelty, and thrown by with a general approbation, and as clear an evidence of the charge as ever they laid to transubstantiation and the supremacy.

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#### THE CONCLUSION.

THESE are the characters of the Papist as he is misrepresented and as represented; and as different as the one is from the other, so different is the Papist as reputed by his maligners, from the Papist as he is himself. The one is so absurd and monstrous, that it is impossible for any one to be of that profession without first laying by

all thoughts of Christianity, and his reason too. The other is just contradictory to this, and without any further apology may be exposed to the perusal of all prudent and dispassionate considerers, to examine if there be any thing in it that deserves the hatred of any Christian, or if it be not in every point wholly conformable to the doctrine of Christ, and not in the least contrary to reason. The former is a Papist, as he is generally apprehended by those who have a Protestant education; such as whensoever reflected on, is conceived to be a perverse, malicious sort of creature, superstitious, idolatrous, atheistical, cruel, bloody-minded, barbarous, treacherous, and so profane and every way inhuman, that it is in some measure doubted whether he be a man or not. The other is a Papist whose faith is according to the proposal of the Catholic Church, which by Christ's command he is obliged to believe and hear; and whose whole design in this world is for obtaining salvation in the next. And is it not strange, that these two characters, so directly opposite, so wholly unlike one to the other that heaven and earth are not more unlike, should agree to the same person? It is certainly a strange piece of injustice, and yet not at all strange to those who know, that they that follow Christ shall be hated by the world; that those who study

the wisdom of heaven shall have the repute of fools; and that as many as attend the Lamb shall be painted in the livery of Satan; our forefathers were so before us, so were all the primitive Christians, the Apostles, and even the Lamb himself, our Redeemer. Calumny ever followed them, misrepresentation waited upon them—and what wonder then that infamy was their constant attendant? And now, if the orthodox Christians have thus in all ages had their double character—one of justice, exactly drawn from what they really believed and practised; the other of malice, copied from them as misrepresented; it is not at all strange to find it so in our days, when calumny, malice, ignorance, &c. are as powerful as ever: which though from the beginning of the world, that is above five thousand years, they have it their chief business to paint, copy, and misrepresent things and persons; yet they never did it with so much injury, so altogether unlikely, as they do now to the Papists, there being scarce any point of their faith or profession which they do not either blindly mistake, or basely disguise.—The Papists believe it is convenient to pray before holy images, and give them an inferior or relative respect. These describe the Papists as praying to images, and worshiping them as idols.—The Papists believe it is good to

desire the prayers of the saints, and honour them as the friends of God. These paint out the Papists as believing the saints to be their redeemers, and adoring them as gods.—The Papists believe that Christ left a power in the priests of his Church to absolve all penitent sinners from their offences. These represent the Papists as believing that the priests can infallibly forgive all such as come to confession, whether they repent or not.—The Papists believe there is power in the supreme pastor, upon due motives, of granting indulgences; that is, of releasing to the faithful such temporal penalties as remain due to their past sins, already remitted as to their guilt, on condition they perform such christian duties as shall be assigned them, *i. e.* humble themselves by fasting, confess their sins with a hearty repentance, receive worthily, and give alms to the poor, &c. These make the Papists believe that the Pope, for a sum of money, can give them leave to commit what sin they shall think fit, with a certain pardon for all crimes already incurred; and that there can be no danger of damnation to any that can but make a large present to Rome at his death.—The Papists believe, that, by the merits of Christ, the good works of a just man are acceptable to God, and through his goodness and promise, meritorious of eternal happiness. These report, that the Pa-

pists believe they can merit heaven by their own works, without any dependance on the works of our redemption.—The Papists worship Christ really present in the sacrament, true God and man. These say they fall down to, and worship a bit of bread. Some Papists maintain the deposing power. These will have it to be an article of their faith, and that they are obliged to it by their religion.—Some Papists have been traitors, rebels, conspirators, &c. These make these villanies to be meritorious among the Papists, and that it is the doctrine of their Church. Thus there is scarcely one thing belonging to their faith and exercise of their religion which is not wronged in the describing it, and injuriously misrepresented. But are not the Papists then such as they are represented? No: they are no more alike, than the Christians of old were, under the persecuting Emperors, to what they appeared, when clothed with lions' and bears' skins they were exposed in the amphitheatre to wild beasts, under those borrowed shapes to provoke their savage opponents to greater fury; and that they might infallibly, and with more rage be torn to pieces. Let any one but search into the Councils of the Church of Rome, even that of Trent, than which none can be more Popish; let them peruse her Catechisms, that *ad Parochos*, or others set forth for pastors to in-

struct their flocks, and for children, youth, and others, to learn their Christian doctrine, of which there is extant a great variety in English. Let them examine Veron's *Rule of Faith*, and that set forth by *Bossuet*, Bishop of Meaux. Let them look into the spiritual books of direction; those of St. Francis de Sales, the *Following of Christ*, the *Spiritual Combat*, *Granada's Works*, and infinite others of this sort, which Papists generally keep by them for their instruction; and then let them freely declare, whether the Papists are so ill principled, either as to their faith or morals, as they are generally made to appear. A little diligence of this kind, with a serious enquiry into their own conversation, their manner of living and dying, will easily discover, that that of the *Beast* with which they are commonly exposed in public is not theirs, but only the skin that is thrown over them. The Papists own that there are amongst them men of very ill lives, and that if every corner be narrowly sifted, there may be found great abuses even of the most sacred things; that some in great dignities have been highly vicious, and carried on wicked designs; that some authors maintain and publish very absurd opinions, and of ill consequence. But these things are no part of their religion; they are the imperfections, indeed, the crimes,

the scandals of some in their communion: but such as they are, so far from being obliged to approve, maintain or imitate, that they wish with all their heart there had never been any such thing, and desire in these points a thorough reformation. Though the imprudences, the failings, the extravagancies, the vices, that may be picked up throughout the whole society of Papists, are very numerous and great, and sufficient, if drawn together, for the composing a most deformed antichristian monster; yet the Popery of the Roman Catholics is no such monster as it is painted. Those things which are commonly brought against them being as much detested by them as by the persons that lay the charge to their disfavour; and having no more relation to them than weeds and tares to the corn amongst which they grow, or chaff to the wheat with which it lies mixed in one heap. A Papist therefore is no more than he is above represented; and whosoever enters that communion is under no obligation of believing otherwise than is here specified. And though in each particular I have cited no authorities, yet for the true and exact conformity of the character, I appeal to the Council of Trent, with which if in any point it should be found to disagree, I again promise, upon notice, publicly to own it. As to the other part, it contains such tenets



as are wrongfully charged upon the Papists; and in as many respects as it is opposite to the other character, in so many it is contrary to the faith of their Church; and so far they are ready to disown them, and subscribe to their condemnation. And though any serious enquirer may be easily satisfied as to the truth of this, yet for public satisfaction, to show that these abominable unchristian doctrines are no part of their belief, however extravagant some men may be in their opinions, the Papist acknowledges, that a faith assenting to such tenets is wholly opposite to the honour of God, and destructive to the gospel of Christ. Wherefore, since it is lawful for any Christian to answer *Amen* to such anathemas as are pronounced against things apparently sinful, the Papists, to show to the world that they disown the following tenets commonly laid at their door, do here oblige themselves, if the ensuing curses be added to those appointed to be read on the first day of Lent, they will seriously and heartily answer *Amen* to them all.

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## ANATHEMAS.

I.—CURSED is he who commits idolatry; who prays to images or relics, or worships them for God. R. *Amen*.

II.—Cursed is every goddess worshipper, who believes the Virgin Mary to be any more than a creature; who worships her, or puts his trust in her more than God, who believes her above her Son, or that she can in any thing command him. *R. Amen.*

III.—Cursed is he who believes the saints in heaven to be his redeemers; who prays to them as such; or who gives God's honour to them, or to any creature whatsoever. *R. Amen.*

IV.—Cursed is he who worships any broaden god, or makes gods of the empty elements of bread and wine. *R. Amen.*

V.—Cursed is he who believes that priests can forgive sins, whether the sinner repent or not; or that there is any power on earth or in heaven that can forgive sins without a hearty repentance, and serious purpose of amendment. *R. Amen.*

VI.—Cursed is he who believes there is authority in the Pope, or any other person, that can give leave to commit sin; or that for a sum of money can forgive him his sins. *R. Amen.*

VII.—Cursed is he who believes, that independent of the merits and passion of Christ, he can obtain salvation by his own good works, or make condign satisfaction for the guilt of his sins, or the eternal pains due to them. *R. Amen.*

VIII.—Cursed is he who contemns the word of God, or who hides it from the people, in order to keep them from the knowledge of their duty, and to preserve them in ignorance and error. *R. Amen.*

IX.—Cursed is he who undervalues the word of God, or that, forsaking scripture, chooses rather to follow human traditions than it. *R. Amen.*

X.—Cursed is he who leaves the commandments of God to observe the constitutions of men. *R. Amen.*

XI.—Cursed is he who omits any of the ten commandments, or keeps the people from the knowledge of any one of them, to the end that they may not have occasion of discovering the truth. *R. Amen.*

XII.—Cursed is he who preaches to the people in unknown tongues, such as they understand not, or uses any other means to keep them in ignorance. *R. Amen.*

XIII.—Cursed is he who believes that the Pope can give to any, upon any occasion whatsoever, dispensations to lie or swear falsely; or that it is lawful for any at the last hour to protest himself innocent, in case he be guilty. *R. Amen.*

XIV.—Cursed is he who encourages sin, or teaches men to defer the amendment of their lives on presumption of a death-bed repentance. *R. Amen.*

XV.—Cursed is he that teaches men

that they may be lawfully drunk on a Friday, or any other fasting day, though they must not taste the least bit of flesh. R. *Amen.*

XVI.—Cursed is he who places religion in nothing but a pompous show, consisting only in ceremonies; and which teaches not the people to serve God in spirit and truth. R. *Amen.*

XVII.—Cursed is he who loves or promotes cruelty; that teaches people to be bloody-minded, and to lay aside the meekness of Jesus Christ. R. *Amen.*

XVIII.—Cursed is he who teaches it to be lawful to do any wicked thing, though it be for the interest and good of Mother Church; or that any evil action may be done that good may ensue from it. R. *Amen.*

XIX.—Cursed are we, if amongst all those wicked principles and damnable doctrines commonly laid at our doors, any one of them be the faith of our Church; and cursed are we if we do not as heartily detest all those hellish practices as they that so vehemently urge them against us. R. *Amen.*

XX.—Cursed are we, if in answering or saying *Amen* to any of these curses, we use any equivocations, or mental reservations; or do not assent to them in the common and obvious sense of the words. R. *Amen.*

And can the Papists then thus seriously and without check of conscience say *Amen* to all these curses? Yes, they can, and are ready to do so, whensoever and as often as it shall be required of them. What then is to be said of those who, either by word or writing, charge these doctrines upon the faith of the Church of Rome? Shall I call it a lying spirit in the mouths of all their prophets? I will say no such thing, but leave it to the judgment of the impartial considerer. One thing I can safely affirm, that the tenets of the Papists are as egregiously misrepresented, and shewn in public as much unlike what they really are, as were those of the Christians of old under the slanders of the Gentiles: that they are shamefully calumniated, and severely suffer in good name, person, and estate, for principles they as much and as heartily detest as those who lay them to their charge. But their comfort is—Christ has said to his followers, *Ye shall be hated by all men*, (Matt. x. 22.) and St. Paul, *We are made a spectacle unto the world*; and can we doubt but that whosoever suffers with patience, shall, for every loss and contempt here, receive a hundred-fold reward in heaven.

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